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A BRIEF VIEW OF THE LIFE AND LABOURS

OF THE

REV. ROBERT MORRISON, D.D. F.R.S. M.R.A.S. &c.

FIRST PROTESTANT MISSIONARY TO CHINA.

(Concluded from page 208.)

THE pain Dr. Morrison felt at this bereavement was increased by the prejudices of the pagan and popish authorities.

"I wished," said he, "to inter the remains of my wife out at the hill, where our James was buried, but the Chinese would not let me even open the grave. I disliked to bury her under the town walls, but was obliged to resolve on doing so, as the Papists refuse their burial grounds to Protestants. The want of a protestant burial ground has long been felt at Macao, and the present case brought it strongly before the Committee of the English factory, who immediately resolved to vote a sum sufficient to purchase a piece of ground, worth between three and four thousand dollars, and personally exerted themselves to remove the legal impediments and local difficulties, in which they finally succeeded. This enabled me to lay the remains of my beloved wife in a place appro-

priated to the sepulture of Protestant Christians, being denied a place of interment by the Romanists.*"

His two orphan children returned to England, whither he followed them in 1823, having received, in consideration of his services to the Company for fifteen years, permission to visit home for two seasons, to recruit his health, and to see his friends, where he safely arrived on the 20th of March, 1824.

"He was received," as Dr. Fletcher beautifully observes, "as an angel of God by all who were capable of duly estimating the worth of his character and exertions. The great features of that character were still more prominently marked by the lapse of time and the maturity of experience; and if, under some powerful and absorbing impressions of the superlative magnitude of the mission to which he had been devoted, he seemed to approach the tone of stern severity, when he suspected any deficiency of sympathy with that object.

* Missionary Transactions, vol. ii. p. 162.

'Twas but the graver countenance of love,
And had a blessing in its darkest frown.'

It might be conceded to him to have the capability, as well as the disposition, for rightly estimating the claims of such a mission on the support and prayers of the Christian church.

"It is well remembered, that at the time of his arrival, the wrongs endured by the missionary Smith, were stirring the minds of British churches; and to that mighty impulse the spirit of British freedom responded, and the majesty of Britain's senate and her government felt the force of the appeal. It was a sublime demonstration of the power of that spirit which has been the animating soul of all the true greatness and efficiency of our national character, and which, from the exercise of unconstitutional or unprincipled authority, even at the farthest extremities of the globe, can raise a thrilling tone of righteous and indignant emotion that shall be felt throughout the empire! Just returned from those scenes of gigantic despotism, where freedom can scarcely respire, and all the access of foreign nations is regulated with the utmost scrupulosity and caution, it was not surprising that the missionary from China felt for a moment as if one man dying at Demerara engrossed more attention from his country, than hundreds of millions of souls perishing in China! And, my friends, when Britain is truly awake to the cry and the claims of those hundreds of millions, then her ministers and her churches, and her youth of talent and piety, and her enlightened population throughout the empire, will awake to a spirit of prayer and of effort, which, by the blessing of God, and the power of that strength of which they 'take hold,' shall lead hosts of devoted men to go forth through that mighty land; and without either the aggressions of force, the cupidity of commerce, or the sacrifice of consistency, shall seek its liberation from mental slavery and spiritual death."

The events connected with his visit and return are so faithfully described by his attached friend, Mr. Fisher, in the article to which we have already referred, that we take leave to extract a lengthened passage, which contains information not to be obtained elsewhere.

"He had also the honour, during his

residence in England, to be enrolled a member of the Royal Society; and was presented, as one of the most eminent Chinese scholars of the age, by the President of the Board of Control, to the King at his levee, to whom he presented a complete copy of the Sacred Scriptures in the Chinese language, together with some other productions of the Chinese press. He brought with him to England his Chinese library, consisting of several thousand volumes in every department of Chinese literature. It was his intention and chief object, in bringing this library to Europe, to promote by means of it the study of the Chinese language. For this purpose he projected, and with the aid of friends in England, founded an institution, in Bartlett's Buildings, Holborn, which he called the Language Institution. The plan of this establishment was simple and unexpensive; and it was based on the most catholic principles, it being the design of the projector, that it should exist for an object, so simple and easily defined, the study of language, as to entitle it to the support of persons of all religious denominations, who were favourable to missions to the heathen. It was, of course, open to all missionaries,—both to returned missionaries, as instructors of their younger brethren, and those younger brethren, who wished to qualify themselves for future labours, by receiving the counsels and instructions of those who had preceded them. Thus constituted, it prospered under his personal superintendence, and several missionaries, who are now labouring in the East, owe to it their earliest acquaintance with, and advances in the languages in which they communicate with the natives of the countries where they labour; but after it had ceased to enjoy his personal presence and direction, it declined, and, in about two years from that date, was discontinued: a fact which called forth, on his part, expressions of the sincerest regret.

"He also during his residence in England published a thin quarto volume, entitled the *Chinese Miscellany*, consisting of original extracts from Chinese authors, in the native character; with translations and philological remarks. In the publication of this work, he had recourse to lithography, an art which he subsequently described as peculiarly well adapted to the multiplication of copies of pages written in the Chinese character, and which for that reason he has introduced into China.

"In 1824, Dr. Morrison married Miss Armstrong, of Liverpool, and in 1826 he

returned to China, under the auspices of the Court of Directors of the East India Company; accompanied by his wife, an infant son, the fruit of their union, and his two elder children. He had four children born at Macao after his return to China, making altogether seven children. These, with his widow, who with her young family is now in England, have to lament his sudden removal from them.

"The services of Dr. Morrison to the East India Company are admitted to have been, on some occasions, of immense value. He was more than once called into council at Canton, on very trying occasions, and whenever his advice was followed, it proved beneficial to the Company's interests. In the Lintin affair, in 1821, he was the only person at the factory capable of opposing argument to the claims of the Chinese, and he did so with success. In public transactions, as in private, he was the *Christian*; effecting the greatest objects by conciliation; and there is good reason to believe that, had his advice been followed, on some occasions, when it was disregarded, considerable inconvenience and loss of property would have been avoided. There are now but few among the Company's servants, formerly on the Canton establishment, who were not indebted to him for their acquaintance with the language of China: indeed, this particular branch of his duty (teaching the junior servants the language) is understood to have been that for which the Court of Directors consented, temporarily, to his drawing those allowances from the Company's treasury, which he continued to receive, and latterly under a more formal recognition on the part of the Court, till within a few days of his decease.

"Talents so commanding, and success in literary enterprise so distinguishing, as were possessed by Doctor Morrison, could not fail of encountering the hostility of rivals in the field of science. Even in his native country, the productions of his mind and pen often received much less than justice from one portion of the periodical press, and, on the continent of Europe, they were exposed to a formal rivalry; which was occasionally productive of ludicrous effects. One of these was an application made to an English gentleman, in habitual intercourse with the Doctor, and who had received from him instruction in Chinese, requesting that, in return for certain literary gratifications, he would eulogise and exalt an eminent continental professor of Chinese, and decry Morrison. The answer given

to this request, from which the following is an extract, is as creditable to the writer as it is to the character he undertook to vindicate. 'I cannot help regretting that you should indulge in such hostility to Dr. Morrison, concerning whom I must declare (and I could not, without the greatest baseness, do otherwise), that I agree with Sir George Staunton in considering him as 'confessedly the first Chinese scholar in Europe.' It is notorious in this country (England) that he has for years conducted, on the part of the East India Company, a very extensive correspondence with the Chinese in the written character; that he writes the language of China with the ease and rapidity of a native; and that the natives themselves have long since given him the title of *le Docteur Ma*. This testimony is decisive; and the position which it gives him is such, that he may regard all European squabbles regarding his Chinese knowledge as mere *Batrachomyomachia* (Battle of Frogs and Mice.) What Mr. Majoribanks stated, in relation to a Japanese version of the Dictionary, is perfectly correct. The Japanese were so well pleased with the alphabetical arrangement of the second part, that they have availed themselves of Dutch interpretations, and convert it into their own vernacular language.'

"The circumstance, above referred to, occurred in 1828, when the head Japanese translator, at Nangasaki, was employed in translating Morrison's Dictionary into Japanese, from a copy which had been presented to him by the Dutch naturalist, M. Burger.

"It is well known in the Indian circles, that he was the first European who prepared documents in the Chinese language, which the Chinese authorities would consent to receive, and that the first document so prepared by him and presented, was supposed to have been the production of a learned Chinese, and means were employed to discover its author, in order to visit upon him the vengeance of the Chinese law, for an act, regarded in China as an act of treason, the exertion of such talents in the service of foreigners. It was this inquiry which gave publicity to the fact, and established Morrison's character as a Chinese scholar. But it is unnecessary to multiply facts, in order to establish the just literary claims of this eminent and amiable individual. The following, however, so strikingly exhibits the manliness and benevolence of his character, that it would be an act of injustice to his memory to omit it.

"In 1829, a party of Chinese navigators, among whom was one Teal Kung-

Chaou, were navigating a vessel near the coast, with fourteen passengers and property on board; when the majority of the crew rose, and, for the sake of the property, murdered the passengers, with the exception of one individual who escaped to land. Teal-Kung-Chaou had been no party to the crime, he having endeavoured to prevent its perpetration; but, upon the survivor's making known the transaction to the magistrates, on shore, the whole of the crew, including Teal-Kung-Chaou, were arrested and convicted, on evidence, which was afterwards found to be insufficient by the law of China. However, identification was all that remained to be done, after conviction, previous to execution. Accordingly, the Court was solemnly opened for the purpose of identification, and foreigners of distinction were permitted to be present; the prisoners were then called in and produced in cages, and were all identified by the survivor of the murdered passengers, as *participes criminis* in the transaction, excepting Teal-Kung-Chaou, who, when he stepped out of his cage, was seized by the surviving passenger, and thanked for his service in having, amid the slaughter of his associates, saved his life. Yet no attempt was made by the Chinese present to obtain a reversal of the sentence of this man. Leang-Afa, who had accompanied Morrison, expressed a desire to attempt it; but he could not command sufficient attention. Perceiving this, Dr. Morrison himself stepped forward, and eloquently advocated the poor man's cause, in Chinese, with such ample reference to Chinese legal authorities, as procured the release of Teal-Kung-Chaou, and obtained for the Doctor very many high compliments from the Chief Judge, and the applause of the whole Court. According to Chinese usage, the redeemed captive presented a formal letter of acknowledgments to his deliverer, at whose feet he could not be prevented from performing the accustomed homage of 'bumping head.'"

Dr. Morrison continued to devote himself with untiring energy to his missionary work, and in perfecting the education of Mr. J.R. Morrison, his beloved son, in the Chinese language, according to a purpose which he wrote many years before. "If God spares us both, I mean to bring up my son John as a Chinese scholar, and pray and hope that his heart may be influenced

by 'the God of the spirits of all flesh,' to become a preacher of Christ's Gospel to the Chinese."

Anxious to awaken in the protestant churches of Europe and America a greater solicitude on behalf of the Chinese empire, he united with his American missionary brother, Mr. Bridgman, in publishing the following letter, which deserves a place in these pages on account of its historical and missionary character.

"Canton, China, Sept. 4, 1832.

"To the Churches of Christ in Europe, America, and elsewhere, the following statement is respectfully presented.

"Twenty-five years have this day elapsed, since the first Protestant Missionary arrived in China, alone and in the midst of perfect strangers, with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and by the help of God he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that the Chinese will ever again be abandoned. The Holy Scriptures in Chinese, by Morrison and Milne, together with religious tracts, prayer-books, &c., have been published; and now, thanks be to God, missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-chinese College, Malacca, and Mr. Medhurst's in Java, have sent forth millions of pages, containing the truths of the everlasting gospel; and that institution has given a Christian education to scores of native youths. There are also native Chinese, who preach Christ's Gospel, and teach from house to house. Such is a general outline of the progress of the mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

"The establishment of English presses

in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant mission. The Hon. East India Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The *Indu-Chinese Gleaner*, at Malacca; the *Canton Newspapers*; and the *Chinese Repository*, have all risen up since our mission commenced. Missionary voyages have been performed, and the Chinese sought out, at various places, under European control, in the Archipelago; as well as in Siam, at the Loo-choo islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant Missionaries, have reached, and been read by the Emperor himself. Still this is but the day of small things. The harvest is indeed great, but the labourers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God, and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth labourers whom Thou wilt own and bless; and let Thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes,—‘from Satan to God.’

“The persons at present connected with the Chinese mission are—

“1. Robert Morrison, D.D., of the London Missionary Society—in China.

“2. William Henry Medhurst, of the London Missionary Society—in Java.

“3. Samuel Kidd, of the London Missionary Society—in England.

“4. Jacob Tomlin, of the London Missionary Society—at the Anglo-Chinese College, Malacca.

“5. Samuel Dyer, of the London Missionary Society—at Penang.

“6. Charles Gutzlaff, of the Netherlands Missionary Society—on a voyage.

“7. Elijah C. Bridgman, of the American Board—at Canton.

“8. David Abeel, of the American Board—in Siam.

“9. Leang-Afa, native Teacher, of the London Missionary Society—in China.

“10. Keuh Agang, assistant to ditto, and lithographic printer—in China.

“11. Le-Asin, assistant to Leang-Afa—in China.

“Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to the late Dr. Milne,

at the Anglo-chinese college, where they were printers. Another was a student, and still retained in the college.

“About ten years after the Protestant mission was established in China, a chaplain for the British Factory was sent out from the episcopal church in England; and about twenty years from the commencement of the mission, a seamen's chaplain was sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first Bethel flag on the Chinese waters, in 1822. Mr. Abeel officiated in 1830, and the present occupant of this cure is the Rev. Edwin Stevens, from New York. Mr. Abeel is a minister of the Dutch reformed church. Messrs. Bridgman and Stevens are from Congregational churches. Their patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian church in America.

“In 1831, the Scripture Lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of Sacred Writ. The Rev. E. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible. Leang-Afa, with his first assistant named above, carried them through the press. And Christian merchants in China subscribed the necessary funds.

“During the current year Leang-Afa has printed nine tracts, of about 50 pages each—composed by himself, and interspersed with passages of Sacred Scripture. They were revised by Dr. Morrison, when in manuscript; and printed at the expense of the London Religious Tract Society. Keuh-Agang has printed Scripture sheet tracts, &c., with the lithographic press, and Mr. Gutzlaff has taken them to the north of China for distribution. Mr. Bridgman has instructed several native lads in the English language, and first principles of Christian truth. He has, also, performed divine service in English, once every Sabbath-day, at Canton.

“The servants of our Lord engaged in this mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation. By this brief exposition, they wish to call the attention of the churches, throughout the whole of Christendom, to the evangelization of, at least, four hundred millions of their fellow-creatures and fellow-sinners, in eastern Asia, comprehending China, and the surrounding nations. Ye Christian churches, hear your Saviour's last command—‘Go into

all the world, and preach the Gospel to every creature.'

"ROBERT MORRISON,

"ELIJAH COLEMAN BRIDGMAN."

Dr. Clunie, of Manchester, an academical companion and steady friend and correspondent of Dr. Morrison, has given to the public* some interesting anecdotes of his departed brother, and extracts of some of his last letters.

The following will be acceptable to our readers.

"From Canton, December 22. 1833, he thus writes: 'We have just finished the Chinese social worship in my room, with some baptized and some unbaptized natives. Among the number was a priest of the Taou sect, who having received Bibles and other christian books, has requested to be baptized to wash away his sins. The cause of our Lord in China, is I hope gaining ground. There are more labourers, and a wider diffusion of christian books. The Americans and the Prussians, are all zealous and devoted. The American churches too, have come forward liberally with money, to print the Scriptures and tracts; and by many running to and fro, the knowledge of God and his Christ is increasing. God has greatly blessed me, in permitting me to see these prospects.—My health has been very bad during several months, last summer. I am now somewhat better, and hope to continue so. The changes taking place here make my future circumstances altogether uncertain.—This spring I employed our press in printing a sermon I preached at Whampoa to sailors, on board the ship Morrison, last year; a religious paper called the Evangelist. The Macao priests got them, and applied to the government of the place to stop the press, which it did. Since that I have, at great expence to myself, printed about 70,000 sheet tracts in Chinese; and a little book of Prayers and Hymns. You would have been delighted to hear the Taou priest this morning, joining in singing the 100th Psalm!"

* A Voice from China: A Discourse, to improve the lamented Death of the Rev. R. Morrison, D.D. &c. with a Sketch of his Character and Labours, principally compiled from his own Correspondence. By John Clunie, LL.D. R. Baines, London.

"But I must read you an extract from his last letter to myself, which I received only eight days before his death, dated Macao, February 24, 1834: 'My dear friend, Two days ago, your welcome letter, accompanied by a report of your kind Association for our poor College, arrived and afforded me much joy; for I had several months been wondering at your silence. The death of Milne and Collicie, and the removal of Kidd and Tomlin, were impediments to the prosperity of the Institution. But I am happy to say that, judging from Mr. Evans's letters from the College, he will soon restore it to all that piety, learning, and zeal can do for it. I have been depressed about it of late, but my hopes now revive.—The American missionaries in Canton, are persevering in the good work, without any immediately great results. They are more zealously supported from America, than we are from England.—The church of Christ on earth, and also in heaven, is from all nations, and kindreds, and peoples, and tongues. It should know nothing of earthly nationalities. The kingdom under the whole heaven, belongs to Christ, our blessed Saviour, of which I hope, my dear — we are citizens. I love the land of my descent, 'Canny Scotland;' the land of my birth, 'Old England;' and the land of my sojourn—my adoption, although not recognised by it—China. I would not set up one against the other. O that in point of fact, (as in point of right they are,) all the kingdoms of this world may soon become the kingdoms of our God and his Christ!—At present I am engaged on Notes on the Gospels, with marginal references, in Chinese. My progress is but slow. My strength for labour has much diminished; and I have many calls on my time from various quarters. Adieu.

"My dear brother and faithful friend, ever yours affectionately."

"ROBERT MORRISON."

Mrs. Morrison was compelled, in December, 1833, on account of her then very infirm state of health to embark at Macao for England, with the anxious charge of five young children, providentially leaving with her husband his eldest son.

Dr. Morrison needed his presence, for pain and weariness

pressed him down, and often did he exclaim, for months before his departure, "My work is done." Still he attended to his duties, and on the arrival of Lord Napier, now, too, numbered with the dead, as his Majesty's chief Superintendent of British affairs, he accepted the appointment of Chinese Secretary and Interpreter under his Lordship. It was in the discharge of those new duties that he went to Canton, to die on the spot which had been the scene of his most important labours. We must extract a few paragraphs from his son's letter to his widowed lady, which describe the last events of his life.

"On Friday, the 20th of July, I had the happiness again to see my father, after a separation of nearly five months; but that pleasure was greatly damped by the extreme weakness which prostrated all his bodily powers, but never touched his powerful mind. On the 27th, which was the Sabbath-day, he had his little Chinese congregation around him, and addressed them as much as his strength would permit. And truly it was, in this heathen land, a most charming sight to see upwards of a dozen Chinese, of the most depraved city of this abased empire, joining in prayer and praise to our crucified Redeemer. May he, O may my dear father, be enabled to present them before the judgment-seat of his God, and at the footstool of his Saviour, as 'a crown of rejoicing in that day!' A greater than usual degree of solemnity appeared to pervade the little congregation, as we received from those lips, then dying, (though we thought it not) the words of everlasting life. And loudly did we sing praises to the Lamb who died and is alive again, and who liveth for evermore. May those praises be re-echoed from the lips of all of us in the glorious kingdom of our Lord!

"On Monday and Tuesday his weakness and pain slowly increased. On Monday, he went twice in a chair to Lord Napier's. The next day the chairmen were afraid to come; but had they come, he could not have gone out. Still we hoped that an improvement in the weather would be sufficient to afford him relief. On Wednesday morning,

after a very bad night, the assistant surgeon of the new establishment was sent for. He came immediately; and every thing that attention could do was done. He remained great part of the night; and on Friday, the medical attendants thought him better. But he was extremely weakened: a raging fever was upon him; and his breath during the night had been at one time so much affected, that I began for the first time to apprehend that the Lord had called him home. As he recovered, however, from this attack, we hoped that the end of his labours was not yet come; nor did he (though fully prepared, with his lamp trimmed, and his light burning) suppose that 'the Bridegroom was so very near!' He had been treated chiefly for disease in the stomach, where it was that he felt pain. They were now obliged to add febrifuges, and endeavoured to induce perspiration, but in vain!

"On Friday evening, other physicians were called in. Our beloved sufferer had received ease the night before from the use of an opiate; and requested the same mode of relief. But the fever was such, that they durst not give it to him without first taking from him some blood. He submitted, not without reluctance. But, alas! it was too late. After the operation, he began rapidly to sink, and refused the opiate. All pain appeared now to have left him. He was still able to move from his bed; and was with difficulty kept quiet. I went out to obtain some medicine: on my return, his cheek was pale, and his eyes glistened,—his feet were cold. By artificial means we endeavoured to restore circulation. But all our efforts were, alas! in vain. He ceased to speak or to struggle for about twenty minutes; and about ten o'clock he closed his eyes and slept. The next moment, we cannot doubt, his liberated spirit was presented before his God, clothed in the robes of Christ's righteousness, and arrayed in the garb of salvation. That moment, so joyful to him—oh! how full of pain and grief to us! But we loved him, and rejoice that he has gone to his Father. We comfort ourselves with the hope of meeting him again in that house of many mansions, whither Christ has gone before to prepare a place for us. This, I know, is my dear mother's hope and trust. May it be also the hope of my beloved sister—my dear Mary! May those of the dear children, who can know something of their loss, be also comforted by this Christian hope, and may we all be led to

walk steadfastly in his footsteps! The God of glory, whose he was, and whom he served, has promised that he will be a husband to the widow, and a father to the fatherless. How great, then, is our consolation! It is a melancholy comfort to me that I was present to close his eyes in death, and to give every relief in my power.

“ I thank my God for the kind attentions I have received, and for the respect which has been shown for the dear, dear deceased. To-night we hope to reach Macao. To-morrow evening the narrow house will receive his mortal remains. It is trying to be engaged in such a melancholy duty. It is more trying to describe it to my mother. It will be very, very trying to her to read it. But our God will give you strength equal to your day.”

We cannot attempt a sketch of Dr. Morrison's character, but will advert to a fact or two that are illustrative of it.

When it is remembered that from his childhood he was constantly subject, in all climates, to a severe head ache, which often so oppressed him, that he could not even read, the philological and literary labours he was enabled to accomplish, show that he possessed powers of application of the highest order. Educated in connection with members of the Scottish Church, and connected with beloved friends of the English Establishment, his feelings towards them were most catholic and friendly. Thus he translated into Chinese “ The Morning and Evening Prayers of the English Church,” &c.

At a later period, however, we have reason to believe that he was disgusted with the assumption of clerical superiority he occasionally witnessed, especially as such

pretensions, on examination, appeared to him but feebly sustained by the authority of the New Testament. Thus the last sermon, we believe, that he printed, contained an *Appendix On Primitive Churches*,* which proves that his opinions on church order had become decidedly congregational, and the affectionate interest he expressed in the success of the Congregational Union of England and Wales, is confirmatory of this judgment.

It must be owned, that during his visit to England, many individuals supposed his manners to be unamiable, and his spirit severe; and it is probable that some may appeal to his “ *Parting Memorial*,” as a volume which will justify that impression. We must, however, confess that in our judgment that volume contains many wholesome, though not very palatable truths, and we feel confident of the sincerity of his statement in the preface—

“ He has used great plainness of speech, without effort or design, in his natural unassumed manner, not with malevolence or intentional asperity, but with a frankness, which is spontaneous; and if he knows his own heart, affectionate, though seemingly severe.”

In closing this brief view of the life and labours of Dr. Morrison, we acknowledge our obligations to the biographical articles we have already referred to, and beg to recommend the eloquent discourses of Drs. Fletcher and Clunie, and the Rev. Mr. Jefferson, to the notice of our readers.

* Vide Cong. Mag. 1834, pp. 258—263.

THE CXXVTH PSALM, ILLUSTRATED FROM THE HISTORY OF LIVY.

Or, if I would delight my private hours
 With music or with poem, where so soon
 As in our native language, can I find
 That solace? All our law and story
 strew'd
 With hymns, our psalms with artful
 terms inscribed,
 Our Hebrew songs and harps, in Babylon
 That pleased so well our victor's ear.

Par. Reg.

A FEW preliminary remarks may not be out of place, before we enter more particularly on the specified object of the present article.

Among the various points of light in which the devout and reflecting reader may contemplate the holy Scriptures, the most deeply interesting one is unquestionably that of their being "given by inspiration of God." Wherever this idea is strongly impressed upon the mind, it will produce the delightful conviction, that, in studying the sacred oracles, we are drawing immediately from the never-failing fountain of celestial truth—of truth the saving entrance of which giveth light to the understanding, renovation to the heart, holiness to the affections, and a glorious hope to the restless and trembling breast of man. But there are many other sources of instruction and pleasure connected with the study of the inspired writings. The highest intellect may find in them that which can at once satisfy and expand its powers, observing, in the progress of reading and meditation, the differences and peculiarities of their style, the diversified circumstances of time, place, and occasion under which they were penned, the rare combination of fact with sentiment and feeling which they exhibit, and the almost endless variety of characters delineated on their pages. They abound in narratives

N.S. NO. 125.

of inimitable simplicity and pathos, in descriptions the most vivid and picturesque, in poetry of transcendent sublimity, tenderness, and beauty. Nowhere else could we find so large a body of psalms, and hymns, and spiritual songs, breathing such pure and intense lyric rapture. In a mental and spiritual sense, they spread out before us "a wilderness of sweets," beginning with the grand and solemn hymn of Moses, and terminating with the rich emanations of poetical strength and splendour from the mouth of the last of the holy prophets. Proceeding as they did from the heart, when touched and kindled into melody by an influence from the skies, they made that melody again to flow around the heart in deeper and more soothing strains. These remarks, we imagine, are capable of the most direct and forcible application to that part of the divine word called, by way of distinction, the Book of Psalms—a portion of holy writ which, from age to age, has solaced and even transported the minds of the learned and the untutored, of the rich and the poor together. The Psalms of David especially have ever been pre-eminently valued for their energetic and animating influence. Devoutly read, treasured up in the memory, made the matter of vigorous and private meditation, how frequently do they come over the mind with a charm more effective and precious than that of his harp over the mind of Saul, dispelling from the bosom the evil spirit of gloom and woe. Whilst, however, we award the highest place to the compositions of the sweet singer of Israel, there are others of a kindred character of

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which he was not the author, and which sparkle in almost every part with excellencies of a most attractive kind. Let any of our readers look from the 120th to the 138th Psalm inclusive, and mark what a number of short but lively and spiritual songs will meet the eye, resembling a little cluster of stars slightly differing from one another in lustre and glory. Some of these evidently were not written by David, referring as they do to events which did not take place until long after he had ceased to handle an earthly harp, and had slept with his fathers. Within the compass of this limited number, there are two which have been very generally admired, the 126th and 137th, nor should we envy the person who could attentively peruse them without being charmed by the unrivalled beauty of their language, their noble sentiments, and the intensely pathetic feeling which they display. The one contains the impassioned utterance of the sufferings of the Jews during their captivity; the other pours forth the fervour and overflowing fullness of their joy, when that captivity was brought to an end. No one, we should think, possessing any quickness of conception or sensibility, can read the 137th without feeling himself involuntarily carried to the spot where the events occurred which it records, without imagining himself gazing upon "the rivers of Babylon," admiring the willows which gracefully hang over their glassy stream, and fixing his eyes on the harps of the captives suspended in silence upon their branches. And who can help most powerfully sympathizing with the solicitude and grief which they felt on account of Zion, or with the weeping indignation and immovable constancy called forth by the profane and unpitiful con-

duct of their foes, prompting them to exclaim, in a spirit worthy of the brighter days of their fathers, "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning: If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." These truly are the "thoughts that breathe and words that burn." As an elegy, we are inclined to think that it stands alone and unequalled for felicity of language, for graphic description of natural scenery, for pure and lofty sentiment, and for that profound and sacred sadness which flows out from almost every word.

The 126th places before us a picture equally vivid and touching of the feelings which they experienced at the time of their liberation. This psalm has a leading point of resemblance to, and of difference from, the 137th. Each is alike characterized by an extraordinary depth and glow of emotion; but the emotion so fervidly poured forth in the former is of a joyous nature, and in this respect completely differs from that of the latter. As a sacred lyric song, it is instinct with the very breath of life, and hope, and triumph. What gladness must have gushed from the heart of him who wrote it, and of those who could drink into its spirit, and utter its language as their own! In whatever light we have been accustomed to regard it, it has always appeared to us as "a gem of purest ray." Let us then proceed with our remarks illustrative of the feelings which it expresses, and of the language in which those feelings are embodied. There are three principal features in the psalm demanding consideration, around each of which we hope to

be able to throw a little light and interest from the passages of Livy, of which we are about to make use: these three features are as follow: the cause which produced the joy, the peculiar mode of its operation, the soothing and hopeful anticipations which it inspired. We shall dwell on each of these in order.

What then was it which produced the joy of the captives, so affectingly set forth in this psalm? It was unquestionably the proclamation of liberty; the Lord turned again their captivity. Here it is necessary to recall for a moment the many circumstances connected with this captivity, which invested the situation of the Jews with the darkest gloom, and kept alive in their minds feelings of the most piercing sorrow. They had been carried away from their fatherland, a land inexpressibly dear to them, where majestic and sunny hills, flowery and fertile vales, refreshing streams, groves and venerable forests, the glory of Lebanon and the excellency of Carmel and Sharon, were all blended into one vast and beautiful landscape, over which their eyes had long and often delighted to wander. How different was the aspect of the country to which their conquerors had led them, where there was nothing but immense and unvarying plains, intersected only by long canals, and spreading around them a most unlovely and withering scene. Moreover, they had been removed from Jerusalem, the holy city, from the heights of Zion crowned with that unrivalled and splendid temple in which, for their instruction and enjoyment, the eternal Jehovah had manifested in the most impressive manner his power, his glory, and his love. No longer could they say to one another "Come, let us go up unto the house of the Lord." They were not now able to enter

its courts with thanksgiving, or its gates with praise. No priest waited to receive and present their sacrifice; no cloud radiant with the divine presence shone before them; no volume of fragrant incense rose around the altar; the voice of the singers was unheard, and the harps were silent; the city, the sanctuary, and all their pleasant things were laid waste. Instead of continuing their own masters, governed by their own laws, and surrounded by their own national privileges, both of a temporal and spiritual nature, they were cut off from all these sources of delight, and became the slaves of other lords, the prey of unfeeling spoilers, without anything to yield them present solace, or to soothe them with the hope of brighter days. In a word, they had lost their liberty, one of the dearest blessings of mortal existence, which alone

" Gives the flower
" Of fleeting life its lustre and perfume."

To all this must be added the treatment which they experienced at the hands of their Chaldean oppressors. It is plain that this was not such as to alleviate their distress. Nor could this perhaps be expected. Days of ease and unobtrusive pleasure, or even of mitigated suffering, are not generally the lot of captives. On the contrary, they are commonly doomed to spend their time in toil, in weariness, and in degradation. Of the precise extent of debasement and grief inflicted upon the Jewish captives, we have not data sufficient for any ultimate judgment; but they had doubtless much to endure, year after year eating the bread of adversity and drinking the water of affliction. Nothing however seems to have wounded their spirits more deeply than that the victors, by whom their beauty and glory had

been wasted, should call upon them in the midst of their sharp and manifold woes, for a song and mirth, and even to sing the songs of Zion. Whilst this displayed in the most repulsive manner the ruthless and impious state of mind by which these proud vanquishers were influenced, the captives felt it to fill up the cup of their own anguish even to overflowing. Thus did they find, by melancholy experience, their feasts turned into mourning, and their songs into lamentation.

When we reflect upon all these circumstances, and bear in mind that the *remembrance* of the very dust, the shattered stones, and the ashy ruins of their native city was immeasurably dearer and more refreshing to their minds than the *sight* of all the magnificence and beauty which art had created and spread over the plains of Babylon, it will not be any matter of surprise to us that their hearts should glow with such intense and smiling joy at the return of sweet and ennobling liberty. The seventy years had rolled away; God according to his promise stirred up the heart of Cyrus to liberate his people; the kindling proclamation went forth in the following language, "Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem." Then it was that the captives rose up from the willowed banks of the rivers, wiped away their tears, seized their harps, set their faces towards their unforgotten land and home; then it was that their mouth was filled with laughter, their tongue with singing, their harps with melody, and that in the exuberance of their dreamy rapture, they shouted and sung, "The Lord

bath done great things for us, whereof we are glad."

Let us now turn to a scene very similar to this, described in the pictured page of Livy. It is to be found in the xxxiii. Lib. of his History, Cap. 32 and 33. The circumstances which preceded and occasioned the exhibition of this scene must be briefly stated. It appears from the narrative of the great Roman historian, with whom Polybius and Plutarch agree, that Philip V. the last king of Macedonia of that name, prompted by the most daring and pestilential ambition, had overrun the states of Greece, bringing them one after another under the terrible power of a crushing domination. He spoiled their fields, shivered their statues, demolished their temples, desolated their villages. Wherever he saw before him an Eden, he left it behind him a wilderness. The people groaned. A dark and still darkening cloud of calamity hung upon them. Their peace, their independence, their opportunities of religious observance, with all the cheering fruits of which liberty is the fruitful tree, were blasted. At length they were relieved and emancipated by a foreign nation. Philip, in the full and horrible career of pride and conquest, of blood and of plunder, was arrested and eventually overcome by the mighty and outstretched arm of Roman power. Titus Quintius Flaminius, one of the Consuls, and a general of the most distinguished wisdom, valour, and moderation, obtained a complete and brilliant victory over him in the battle of Cynoscephalæ, and thus put an end to that guilty and blighting despotism under which the states had been bowed down. The vanished monarch was compelled to accept of a peace on the most humiliating terms. This

being done, and other matters having been arranged, the long-enslaved people were now to be proclaimed free. Their captivity was to be turned. The place chosen for this proclamation was the magnificent City of Corinth; the time, the stated period of the Isthmian games. These games were always attended by vast crowds of spectators, owing to the great fondness of the Corinthians for such scenes, and to the tempting facility with which, from almost all parts, they could sail to the city by either of the two seas. On this occasion a universal anxiety was felt by the people concerning the future fate of their land, and concerning their own condition. Some of them concealed their opinions, others revealed their conjectures. The Romans were seated as spectators; a herald, preceded by a trumpeter, advanced into the middle of the theatre, where the commencement of the games was announced. Silence having been obtained, he uttered aloud the following proclamation, thus recorded by Livy, "SENATUS ROMANUS ET T. QUINCTIUS IMPERATOR, PHILIPPO REGE MACEDONIBUSQUE DEVICTIS, LIBEROS, IMMUNES, SUI LEGIBUS ESSE JUBET CORINTHIOS, PHOCENSES, LOCRENSESQUE OMNES, ET INSULAM EUBŒAM, ET MAGNETAS, THESSALOS, PERRHÆBOS, ACHÆOS PHTHIOTAS." When the people heard this announcement, their bosoms were instantaneously possessed with the most glowing ecstasy, with a joy past utterance. The air rang again and again with the thunder of their acclamations. But let Livy himself speak, whose narrative thus proceeds, "Audita voce præconis, majus gaudium fuit, quam quod universum homines caperent. Revocatus præco, quam unusquisque

non audire, sed videre libertatis suæ nuncium averet, iterum pronuntiaret eadem. Tum ab certo jam gaudio tantus cum clamore plausus est ortus, totiesque repetitus, ut facile adpareret, nihil omnium bonorum multitudini gratius, quam libertatem esse." Thus we learn that they were not contented with the first proclamation; they ardently longed not only to hear, but also to see the messenger of their liberty. The herald was recalled, the glad tidings were again proclaimed, and in a moment the joy of the people swelled into a torrent deep and irresistibly strong. It was a glorious scene, an overpowering crisis, well worthy of the vivid and eloquent description in which it is presented to our minds. The burning enthusiasm of the assembled thousands burst forth in the most natural yet overwhelming manner; whilst the shouting of voices, and the clapping of hands long and incessantly repeated, attested, in the appropriate reflection of the historian, that of all earthly blessings, nothing is more exhilarating than liberty. Yes, liberty, whether civil or religious, is as sweet and an elevating blessing. It was such to the Jew, it was such to the Greek, it is such to the Englishman. But there is a liberty unutterably more important and precious than this; it is *spiritual* liberty. This is the good and perfect gift, which is from above, and cometh down from the Father of Lights. Man can neither bestow it nor take it away. It can exist, and often has existed amidst the wreck of civil and religious liberty, in prisons and chains, in privation and banishment, under penury, sickness, and ignominy, sustaining by its blessed influence the unbound and soaring spirit, and bidding it anticipate with ever-brightening hopes, the bliss and

the everlasting liberty of heaven. If the Son make us free, then are we free indeed. Delightful truth! then the soul emerges into "the glorious liberty of the children of God!" Then it can embody its feelings in "words exquisitely sought," and shape its words into triumphant hymns, and sing on its heavenly way, "giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath *delivered* us from the power of darkness, and hath *translated* us into the kingdom of his dear Son: In whom we have *redemption* through his blood, even the forgiveness of sins."

We come now to consider the peculiarly interesting mode in which the joy of the liberated captives operated.—"We were like them *that dream*."—It will not be needful for us to attempt anything like a philosophical analysis of the curious phenomena of dreaming.—We may however just observe, that dreams appear to arise from the circumstance of some of the organs of perception being in action, whilst the reflecting powers of the mind are in a quiescent state.—Sometimes they are of a most terrible and appalling character; at other times they are of the most pleasing and delicious kind, lapping the mind in a sweet elysium. It is the latter class, between which and the state of mind experienced by the Jews, there existed a strong resemblance. The exact point of resemblance we take to be, the awakening of views, feelings, and prospects too exhilarating and blissful to be contemplated as real, and as actually ripening into substantial and vivid existence. The change was too exquisitely gladdening to be at once realized. Perhaps with respect to great numbers of them it

was unexpected, an event which they looked not for. Tears had long been their meat day and night, whilst many a haughty and scornful Chaldean had tauntingly inquired, "Where is your God?" They had been persecuted, cast down, and perplexed, in some instances perhaps, even to despair. The memory of those dear and refreshing enjoyments by which they were once encircled, connected with the deeply-felt pressure of present woe, seemed to wither in the bud almost every emotion of tranquillity and pleasure. It is hardly too much to suppose that even life itself had become a matter of sickening and miserable endurance. Captives in a strange land, among a godless people, deprived of all that was most congenial to their native tastes and habits, gazed at and scoffed at from year to year, we need not wonder that they should feel their condition to be unspeakably forlorn and desolate. And in proportion to the intense wretchedness under which they had long sighed and wept, would naturally be their joy when that wretchedness was removed. It was to them the sudden vanishing of the blackest cloud, the cessation of those wintry blasts under which their happiness, like the smitten blossoms of spring, had drooped and perished. The reverse was indeed a blessed and glorious one, shedding over their care-worn spirits new and indefinable rapture. And how truly natural were the external manifestations of it. They were like them *that dream*, their mouth was *filled with laughter*, and their tongue with *singing*. Look at the little child, the aspiring youth, the man of riper years, whose sorrows have been assuaged, whose longing desires have been amply and unexpectedly accom-

plished, and mark how their delight will break forth in speaking smiles, or in shrill and rapid acclamations, or in lofty and melodious songs. Yes, these are the sure demonstrations of a joy the purest and most energetic than can rush up into the human bosom. Such was the joy of the emancipated captives, and such was the manner in which it operated upon their minds, and displayed itself even to the astonished apprehensions of the heathen by whom they had been so long surrounded and oppressed.

Let us now contemplate the similar effect produced upon the minds of the Greeks by the announcement of their liberty, as described by the pen of Livy. The proclamation not only awoke within them feelings of overpowering transport, but the transport manifested itself in a manner exactly resembling the case of the Jews. When the herald had proclaimed the good news, they could scarcely credit what they had heard, they looked at each other with speechless wonder, *as though rapt in the shadowy illusion of a dream*. Not willing to trust to the correctness of their own hearing, they questioned one another in order to arrive at the certainty of the fact. This being ascertained, the games, ever before scenes of enthusiastic and sustained enjoyment, are hurried over. No one seemed to care any thing about them, so completely had the one vast joy kindled by the restoration of their liberty, obliterated the sense of all other pleasures. But our readers may like to see the picture in Livy's own words, which are as follows: "*Vix satis credere se quisque audisse: alii alios intueri, mirabundi velut somnii vanam speciem: quod ad quemque pertineret, suarum aurium fidei minimum cre-*

dentes, proximos interrogabant.—Ludicrum deinde ita raptim peractum est, ut nullius nec animi, nec oculi spectaculo intenti essent: adeo unum gaudium præoccupaverat omnium aliarum sensum voluptatum."—Nor did the demonstrations of their joy stop here. All that they had done before appeared quite inadequate to the full expression of their feelings. When the games were finished, they all rapidly pressed forward to the Roman general, so that the crowd rushing together in a mass, longing to get near him and to touch his hand, and showering upon him garlands and bunches of ribands, nearly brought his life into peril. Neither was their enthusiastic delight quickly extinguished. They did not pour it all forth in a day; but for many days they renewed it by grateful remembrances and conversations. Again we quote from Livy: "*Ludis vero dimissis, cursu prope omnes tendere ad imperatorem Romanum: ut, mente turba in unum, adire, contingere dextram cupientium, coronas lemniseosque jacentium, haud procul periculo fuerit. Nec præsens omnium modo effusa lætitia est; sed per multos dies gratis et cogitationibus, et sermonibus revocata.*"—Such then is the account transmitted to us by the great historian of the intense, the dreamy and inexpressible rapture of the Greeks, when they were restored to liberty; and we believe our readers will not fail to perceive at once the striking resemblance of this manifested rapture, to that of the Jewish people, when, the Lord having turned their captivity, they became like them that dream, and were irresistibly led to shape their transport into vividly joyous smiles and swelling songs, as the only tolerable mode of displaying its reality and its strength.

We will now proceed to consider the soothing and hopeful anticipations which the joy of the captives inspired. "They that sow in tears shall reap in joy: he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And what sentiment could be more natural or appropriate to the present peculiar crisis of their history? They were themselves a living and impressive exemplification of it.—Neither could the author of the psalm, we think, have expressed it in more eminently beautiful and striking language.—The seed-time was clouded with weeping, the harvest crowned with rejoicing.—Without any further minute examination of the language itself, we are anxious to catch the sentiment, and to make this more particularly the subject of one or two remarks. And what is this sentiment? We take it to be the following, that in the life of the people of God, individually and collectively, seasons of perplexity, conflict, and tribulation, shall be followed by seasons of deliverance, of rest, and of abounding enjoyment.—It is a sentiment more or less spread over the Bible.—"Weeping may endure for a night, but joy cometh in the morning: For a small moment have I forsaken thee, but with great mercies will I gather thee: Ye now, therefore, have sorrow, but I will see you again, and your hearts shall rejoice, and your joy shall no man take from you." These are some of its animating exhibitions. It is also represented to our minds by analogy in the vicissitudes of the natural world. The darkness and severity of winter are followed by the light, the balmy dews, the fresh and deepening verdure, and the spreading bloom of spring.

The lightning, the thunder, the deluging storm of rain, are succeeded by a clear blue sky, an unagitated and purified atmosphere, and by the blessed beams of the reappearing sun shedding abroad a more grateful warmth and radiance. The Jews were, doubtless, aware of all this, and could see in it a touching picture of those fluctuations which had chequered their own history. With them, winter with its dark tempests had just passed away, and spring, bright with the promise of summer delights, was come. Their hearts leaped for joy. Not only did they drink deeply of present pleasure, but they regarded their present circumstances as the pledge of still more flourishing days of tranquillity, of happiness, and of glory.

But we must now turn to Livy and to the Greeks. Without dwelling upon any one sentence of the two chapters of the historian from which quotations have already been made, we would observe that the general air spread over these chapters, is not only that of intense present pleasure, but also that of bright and enlivening expectation. For some days they celebrated the interesting fact, that a foreign people had travelled by land and sea, encountered every hazard and toil, fought with resistless might and valour, and all this to liberate Greece, their long-enslaved and groaning land. This was the source of their intoxicating rapture, and it was equally the source of the most vivid and so-lacing anticipations for the future. All these transactions took place in the year 196, B. C. From the xxxiv. Lib. of the History of Livy, Cap. 48, 49, and 50, we learn, that in the spring of the year 104, B. C. Titus Quintius, before his final departure from Greece, once more

visited Corinth, where a deeply interesting scene took place. In his affecting interview with its people, he reminded them of the benefits they had derived from the Romans, of the importance of unanimity, and of ardent and well-guided courage; and most fervently did he exhort them to guard their recovered liberty with the utmost jealousy and care, as the only sure basis of continued and increasing prosperity. They harkened to him as to a father; they shed tears of joy, and solemnly charged one another to treasure up his words in their breasts, as though they had been sent from an oracle. But our readers will like to see Livy's own description: "*Veris initio Corinthum, conventu edicto, venit;—ibi omnium civitatum legationes in concionis modum circumfusus est adlocutus.*" After his speech, it thus proceeds; "*Has velut parentis voces quum audirent, manare omnibus gaudio lacrimæ, adeo ut ipsum quoque confunderent dicentem. Paullisper fremitus adprobantium dicta fuit, monentiumque aliorum alios, ut eas voces, velut oraculo missas, in pectora animosque demitterent.*" As he was departing from them, they

embraced him with mingled gratitude and delight, hailing him as their preserver and deliverer. And thus, like the Jews, whose captivity the Lord had turned, did they proclaim by their language and by their conduct, that a seed-time of tears may brighten into a rich harvest of joy.

We had intended to address a few reflections, naturally suggested by what has been written, to the Christian—to the Christian minister—and to the Christian missionary; but our article has already, we fear, exceeded its due limit, and therefore we must draw to a close. We trust our readers will further expand, by their own meditations, the pathetic and cheering sentiment with which the Psalm closes, a sentiment so strikingly illustrated in those parts of the history of the Jews and of the Greeks, which we have been reviewing, and so impressively echoed in the following beautiful passage of the younger Pliny, *Habet has vices conditio mortalium, ut adversa ex secundis; ex adversis, secunda nascantur.—Occultat utrorumque semina Deus, et plerumque bonorum malorumque causæ sub diversa specie latent.*

77

SPEECH OF LORD VISCOUNT SAY AND SEALE AGAINST THE BISHOPS SITTING IN PARLIAMENT.

As the public mind is now again deeply interested in a question which was fully discussed in Parliament well nigh two hundred years ago, we reprint, at the request of a correspondent, a scarce tract, which is entitled,

"Two Speeches in Parliament of the Right Honourable William Lord Viscount Say and Seale, Master of his Majesty's Court of Wards and Liveries, and one of

N.S. NO. 125.

his Majesties most Honourable Privie Councell,

"The first upon the Bill against Bishops power in civill affaires and Courts of Judicature.

"The other a Declaration of himself touching the Liturgie and Separation.

"London, Printed for Thomas Underhill. 1641."

We only intend to insert the former article in our present num-

2 O

ber, and proceed to give a brief account of the occasion on which it was delivered.

In March, 1641, the House of Commons came to three resolutions; first, that the legislative and judicial power of Bishops in the House of Peers is a great hindrance to the discharge of their spiritual functions, prejudicial to the Commonwealth, and fit to be taken away by bill: secondly, they came to the same decision as to bishops and other clergymen being in the commission of the peace, or having judicial power in any civil court: and, thirdly, they passed a similar condemnation on their having employment as privy counsellors in any temporal office.* A Bill entitled "An Act for restraining Bishops and others of the Clergy in holy orders from intermeddling with secular affairs," was brought in upon those resolutions, and having passed through the regular forms, was sent up to the House of Lords on the first of May.

It was on that occasion that this "notable speech," as Oldmixon calls it, was delivered. The Lords, however, by the aid of the votes of all the Bishops, rejected the bill, an event they had afterwards much cause to regret, as it only excited the Commons to prepare a Bill for "the utter abolishing and taking away of Archbishops, Bishops, Deans, Arch-Deacons, and their officers, out of the Church of England." A fact which shows the folly of resisting moderate and timely reforms which may delay, if not avert, more sweeping measures.

* A speech of the Right Honourable William, Lord Viscount

Say and Seale, one of his Majesties most Honourable Privie Counsell, spoken in Parliament, upon the Bill against the Bishops.

"My Lords,

"I shall not need to begin as high as Adam in answer to what hath bin drawne downe from thence by a Bishop* concerning this question, for that which is pertinent to it will onely be what concernes Bishops as they are ministers of the Gospel, what was before (being of another nature) can give no rule to this. The question that will lye before your Lordships in passing of this bill is not whether Episcopacie (I meane this Hierarchieall Episcopacy which the world now holds forth to us) shall be taken away roote and branch, but whether those exhuberant and superfluous branches, which draw away the sap from the tree, and divert it from the right and proper use whereby it becomes unfruitfull, shall be cut off, as they use to plucke up suckers from the roote. The question will be no more but this, whether Bishops shall be reduced to what they were in their first advancement over Presbyters (which although it were but a humane device for the Remedy of Schisme, yet were they in those times least offensive) or continue still with the addition of such things, as their owne ambition, and the ignorance and superstition of succeeding times did adde thereunto, and which are now continued for severall politicke ends, things heterogeneousall and inconsistent with their calling and function, as they are ministers of the Gospell, and thereupon such, as ever have been, and ever will be, hurtfull to themselves, and make them hurtfull to others in the times and places

* Journals, March 11, quoted in Godwin's "History of the Commonwealth," vol. i, p. 55.

* Dr. Williams, the Bishop of Lincoln.

where they are continued. And away, that is their offices and places in Courts of Judicature, and their employments by obligation of office in civill affaires: I shall insist upon this, to shew first how these things hurt themselves, and secondly, how they have made, and ever will make them hurtfull to others. They themselves are hurt thereby in their consciences, and in their credits; In their consciences, by seeking or admitting things which are inconsistent with that function and office which God hath set them apart unto. They are separated unto a speciall worke, and men must take heed how they mis-employ things dedicated and set apart to the worke of the ministry, and the Apostle saith, who is sufficient for these things? shewing that this requireth the whole man, and all is too little, therefore, for them to seeke, or take other offices which shal require and tye them to employ their time and studies in the affaires of this world wil draw a guilt upon them, as being inconsistent with that which God doth call them and set them apart unto. In this respect our Saviour hath expressly prohibited it, telling his Apostles that they should not lord it over their brethren, nor exercise jurisdiction over them, as was used in civill governments among the heathen. They were called gracious Lords, and exercised jurisdiction as Lords over others, and sure they might lawfully doe so: but to the Ministers of the Gospel our Saviour gives this rule, it shall not be so done by you; if ye strive for greatnesse, he shall be the greatest, that is the greatest servant to the rest; therefore in another place he saith, Hee that putteth his hand to the plow and looketh backe to the things of this world is not fit for the king-

dom of God, that is the preaching of the Gospel, as it is usually called. To be thus withdrawne by intangling themselves with the affaires of this life by the necessity and duty of an office received from men, from the discharge of that office which God hath called them into, brings a woe upon them; Woe unto me, saith the Apostle, if I preach not the Gospel, what doth he meane? If I preach not once a quarter, or once a yeare in the King's chappell? No, he himself interpreteth it; preach the word, be instant in season and out of season, rebuke, exhort, or instruct, with all long suffering and doctrine: he that hath an office, must attend upon his office, especially this of the ministry. The practise of the Apostles is answerable to this direction and doctrine of our Saviour. There never was, nor will be, men of so great abilities and gifts as they were endued withall, yet they thought it so inconsistent with their callings to take places of judicature in civill matters, and secular affaires and employments upon them, that they would not admit of the care and distraction that a businesse farre more agreeable to their callings than these would cast upon them, and they give the reason of it, in the sixth of the Acts, It is not reason that we should leave the word of God and serve tables. And again, when they had appointed them to choose men fit for that businesse, they institute an office rather for taking care of the poore, then they by it would be distracted from the principall worke of their calling, and then show how they ought to employ themselves; But we (said they) will give our selves continually to prayer, and to the ministry of the word. Did the Apostles, men of these things alone this bill takes

extraordinary gifts, think it unreasonable for them to be hindered from giving themselves continually to preaching the Word and Prayer, by taking care for the tables of the poore widowes, and can the Bishops now thinke it reasonable or lawful for them to contend for sitting at counsell table to governe states, to turne statesmen instead of churchmen, to sit in the highest courts of judicature, and to be employed in making lawes for civill polities and government? If they shall be thought fit to sit in such places, and will undertake such employments, they must not sit there as ignorant men, but must be knowing men in businesses of state, and understand the rules and lawes of government, and thereby both their time and studies must be necessarily diverted from that which God hath called them into. And this sure is much more unlawfull for them to admit of, then that which the Apostles rejected as a distraction unreasonable for them to be interrupted by. The doctrine of the Apostles is agreeable to their practice herein, for Paul, when hee instructeth Timothy for the work of the ministry, presseth this argument from the example of a good souldier, no man that warreth intangleth himselfe with the affaires of the world: so that I conclude, that which by the commandment of our Saviour, by the practice and doctrine of the Apostles, and I may add, by the canons of ancient counsels, grounded thereupon, is prohibited to the ministers of the Gospell, and shewed to be such a distraction unto them from their callings and function, as wil bring a woe upon them, and is not reasonable for them to admit of; if they shall notwithstanding intangle themselves withall, and enter into, it will bring a guilt upon their

soules, and hurt them in respect of their consciences.

"In the next place it doth blemish them, and strike them in their credit; so farre from truth is that position which they desire to possesse the world withall, that unless they may have there outward trappings of worldly pomp added to the ministry, that calling will grow into contempt and be despised. The truth is, these things cast contempt upon them in the eyes of men. They gaine them cap and courtesie, but they have cast them out of the consciences of men; and the reason is this, every thing is esteemed as it is eminent in its owne proper excellencie; the eye in seeing, not in hearing; the eare in hearing, not in speaking. The one would be rather monstrous then comely, the other is ever acceptable being proper, so is it with them; their proper excellency is spirituall, the deniall of the world with the pomp and preferments, and employments thereof, this they should teach and practise, but when they, contrary hereunto, seeke after a worldly excellency like the great men of the world, and to rule and dominere as they doe contrary to our Saviour's precept, *vos autem non sic*, but it shall not be so amongst you; instead of honour and esteem, they have brought upon themselves in the hearts of the people that contempt and odium which they now lye under, and that justly and necessarily, because the world seeth that they prefer a worldly excellency, and run after it, and contend for it, before their owne, which being spirituall is farre more excellent, and which being proper to the ministry is that alme which will put a value and esteem upon them that are of that calling. As these things hurt themselves in

their consciences and credit, so have they, and, if they be continued, still will make them hurtful to others. The reason is, because they break out of their owne orbe, and move irregularly; there is a curse upon their leaving of their owne place. The heavenly bodies, while they keep within their own spheres, give light and comfort to the world, but if they should break out, and fall from their regular and proper motions, they would set the world on fire; so have these done: while they kept themselves to the work of their ministry alone, and gave themselves to prayer, and the ministry of the word, according to the example of the Apostles, the world received the greatest benefits by them, they were the light and life thereof: But when their ambition cast them down like starres from heaven to earth, and they did grow once to be advanced above their brethren, I doe appeal to all who have been versed in the ancient ecclesiastical stories, or modern histories, whether they have not been the common incendiaries of the Christian world, never ceasing from contention one with another about the precedency of their sees and churches, excommunicating one another, drawing princes to be parties with them, and thereby casting them into bloody warres. Their ambition and intermeddling with secular affaires and state businesse hath bin the cause of shedding more Christian blood than any thing else in the Christian world, and this no man can deny that is versed in history. But we need not go out of our own kingdome for examples of their insolency and cruelty, when they had a dependency upon the Pope, and any footing thereby out of the land, there were never any

that carried themselves with so much scorn and insolency towards the princes of this kingdome, as they have done. Two of them the bishop* that last spake hath named, but instances of many more may be given whereof there would be no end. Although the Pope be cast off, yet now there is another inconvenience no lesse prejudiciall to the kingdome by their sitting in this house, and that is, they have such an absolute dependency upon the King, that they sit not here as freemen. That which is requisite to freedome, is to be void of hopes and feares; hee that can lay downe there is a free man, and will be so in this house. But for the bishops, as the case stands with them, it is not likely they will lay aside their hopes, greater bishopricks being still in expectancy; and for their feares, they cannot lay them downe, since their places and seats in parliament are not invested in them by blood, and so hereditary, but by annexation of a barony to their office, and dependency upon that office, so that they may be deprived of their office, and thereby of their places, at the King's pleasure: they doe no so much as sit here *dum bene se gesserint*, as the Judges now by your Lordships' petition to the King, have their places granted them, but at will and pleasure, and therefore as they were all excluded by Edward I. as long as hee pleased, and laws made *excluso Clero*, so may they be by any King at his pleasure in like manner, they must needs therefore bee in an absolute dependencie upon the Crowne, and thereby at devotion for their votes, which how prejudicial it hath beene, and will be, to this house, I need not say.

* Lincolne.

"I have now shewed your Lordships how hurtfull to themselves and others these things which the bill would take away have beene, I will only answer some objections which I have met withall, and then crave your pardon for troubling you so long.

"*Object.* 1. It will be said that they have beene very antient.

"2. That they are established by law.

"3. That it may be an infringement to the priviledges of the House of Peeres, for the House of Commons to send up a bill to take away some of their members. To these three objections the answer will be easie.

"1. To the first, antiquity is no good plea, for that which is by experience found to be hurtfull, the longer it hath done hurt, the more cause there is now to remove it, that it may doe no more, besides other irregularities are as antient, which have bin thought fit to be redressed, and this is not so antient, but that it may be truly said, *Non fuit sic ab initio.*

"2. For being established by law, the law-makers have the same power, and the same charge, to alter old lawes inconvenient, as to make new that are necessary.

"3. For priviledge of the House it can be no breach of it, for either estate may propose to other by way of bill, what they conceive to be for public good, and they have power respectively of accepting or refusing.

"There are two other objections which may seeme to have more force, but they will receive satisfactory answers. The one is, that

if thus they may remove bishops, they may as well next time remove barons and earles: for answer—

"The reason is not the same, the one sitting by an honour invested in their blood, and hereditary, which though it be in the King to grant alone, yet being once granted he cannot take away; other sitting by a barony depending on an office which may be taken away, for if they be deprived of their office they sit not.

"2. Their sitting is not so essentiall, for lawes have bin, and may be made, they being all excluded, but it can never be shewed, that ever there were lawes made by the King and them, the lords and earles excluded.

"The other objection is this, that this bill alters the foundation of this house, and innovations which shake foundations are dangerous. I answer first, that if there should be an error in the foundation, when it shall be found, and the master-builders be met together, they may, nay, they ought rather to amend it, then to suffer it to ruine on still, to the prejudice and danger of the whole structure. Secondly, I say, this is not fundamental to this house, for it hath stood without them, and done all that appertaines to the power thereof without them, yea, they being wholly excluded, and that which hath beene done for a time at the King's pleasure, may be done with as little danger for a longer time, and when it appears to be fit and for publick good, not onely may, but ought to be done altogether by the supreme power.

REMARKS ON A HISTORY OF WALMSLEY CHAPEL.

GENTLEMEN—I had no sooner transmitted to you extracts from the church book of Thomas Jollie, than a history of Walmsley Chapel appeared in the *Christian Reformer*, or *Unitarian Magazine*. At the commencement of that paper, the author states his motives for his present communication. He had often thought, he informs us, that a succinct history of the different chapels and congregations which are in connexion with them, would be of great service to the body of Unitarians, as showing to their children the difficulties their fathers had to encounter, and the persecutions they had to endure. At an early period of the Reformation, a small number of Puritans, amongst the hills by which this place is surrounded, were accustomed, he tells us, to meet together for the worship of God, in those troublous times, when and where opportunities presented themselves. At length a family of the name of Walmsley, more opulent than the rest of their fellow worshippers, erected a small chapel at their own expense, in the township of Turton, about four miles on the road from Bolton to Blackburn. Hence it obtained the name of Walmsley chapel.

"The original Puritans," we are further told, "became Presbyterians; and, during the Commonwealth, regularly worshipped there without molestation or fear. The Rev. Michael [not Thomas, as written in my former paper] Briscoe, who had been educated at Dublin, was their minister.* On

these statements I must raise a demurrer on two grounds. In the first place, Michael Briscoe and his congregation were not Unitarians, as that term is generally used. It will not be affirmed that they were. What sympathy, then, can their descendants exercise, as it regards their theological sentiments. The one denies what the other, there can be no doubt, regarded as essential to the Christian system; the latter, (not to use language at all approaching to that adopted by the *Christian Reformer* in application to the late Mr. Bowden, of Darwin, when he calls him a rampant and fanatical Calvinist) must consider their forefather as having been in serious error.

In the second place, Michael Briscoe and his people were not Presbyterians, either in the original and proper sense of that term, or in the modern and inappropriate one. The church over which he presided was not governed by *Πρεσβυτεροι*, Presbyters or Elders; it was a Congregational church. This is sufficiently evident from the extracts from the church book of Mr. T. Jollie, already inserted in your miscellany. Neither was Michael Briscoe and his congregation Presbyterians according to the modern but highly improper application of the term, that is, nonconformists disapproving of creeds.* This also is clear from the same authority.

After the passing of the Uniformity Act, it appears, the Vicar of Bolton attempted to get possession of Walmsley chapel. This, however, proved no easy task, as

* Upon the passing of the Uniformity Act, M. Briscoe removed to a small chapel at Toxteth Park, near Liverpool, where he died in September 1685, aged sixty-six. He was, says Baxter, a good scholar and a firm orator.

* "I take the unavoidable inference to be that the Presbyterians in those days disapproved of creeds. These gentlemen [Presbyterians] are in no way pledged to any uniform creed." Hinck's Appeal, p. 35—51.

some of the nonconformists determined upon retaining the key, so that for some time they worshipped alternately with the episcopalians. He however accomplished his object through the craft and management of Lawson, the officiating curate of Chapel-town, in the same parish, and near Walmsley chapel. A short time before these troubles commenced, a pious member of the church, not suspecting any danger, left the rental of a small estate in Darwen Clough to the minister of Walmsley chapel for the time being. "When the episcopalians took possession of the chapel, they seized also upon the estate, and the curate of Walmsley has ever since pocketed the proceeds. About seven years ago, this rental amounted to £100 per annum, but he cannot say what it is at present. Still, if justice was done, and the wishes and the will of the donor were attended to, it belongs," says the writer, "to the Presbyterians of Walmsley; but might," he adds, "too often overcome right." That property left by a pious and orthodox member of the Congregational Church at Walmsley, properly belongs, according to the wishes and will of the donor, to modern Unitarians, is a proposition the correctness of which, I presume, very few of your readers will be disposed to admit.

"No sooner," continues the narrative, "had the church party gained possession of the chapel and the estate, than they commenced a furious persecution against the oppressed and injured nonconformists. The latter, however, though in distress, were not divested of fortitude. Under the cover of night, they used to assemble in a wild and lonely spot named Yearnsdale Holme, and there, amidst the solitude of the place, and the stillness of the night, offered up their

prayers and praises to the great Lord of all, and encouraged one another in the glorious cause in which they were engaged. But even in this secluded spot they did not regard themselves as safe, and they had almost invariably to appoint one of their party as a watchman upon one of the surrounding eminences, to apprise them of the approach of any hostile party."

When the storm of persecution had abated, the nonconformists took fresh courage, and met for religious worship at the house of Evan Dewhurst in Turton; and there they continued to meet for the space of seven years. At that time the Rev. James Milne was their minister. Their numbers increasing, and quieter times succeeding, they erected a chapel in 1713. Mr. Milne died in the year 1721, at the age of seventy-five. Although the chapel was a very humble one, the Church party were determined to burn it down. Aware of the precise period of their intended attack, some of the young men belonging to the congregation, provided with fire-arms, entered the chapel, and having bored port-holes in the doors, calmly waited the approach of the enemy. The mob approached within gun-shot, but, having ascertained that the place was well defended within, they very prudently retired, and the chapel was saved.

At what time the Congregational Church at Walmsley became Presbyterian, according to the modern and improved use of the term; that is, became indifferent or opposed to those doctrines which you, and a very large majority of Protestant Dissenters regard as constituting the very essence of Christianity, it will perhaps be difficult to ascertain. This society,

it appears, was included amongst those which adopted the "proposition for accommodation agreed upon at a meeting in Manchester, July 13, 1659," between the Presbyterians and Independents;*

*Michael Bruce was one who signed this agreement.

after which those distinctive terms were seldom used, as, in fact, the Dissenters became one body, agreeing in doctrine, and not differing in matters of church order, so as to prevent union of affection and cordiality in operation.

W. S.

CATALOGUE AND SALE OF DR. WATTS'S MANUSCRIPTS.

The late Joseph Parker, Esq. of Bradwell, near Great Yarmouth, Suffolk, was in possession of certain MSS., books, and other relics of the eminent Dr. Watts. As the possession of some of these literary curiosities was desired by many members of that gentleman's family, and other friends, it was determined they should be sold by public auction.

This took place at Bradwell on the 18th of March, and by the professional skill of the auctioneer a catalogue was prepared, which proved interesting to many. As every historical fragment connected with such a name as Watts must be valuable to our readers, we select for their information the Advertisement of the Catalogue, and the description of the most interesting articles.

We are indebted to a correspondent in the neighbourhood for the letter which concludes this paper, and which contains an intimation which we shall be happy to see realized.

THE ADVERTISEMENT.

Mr. Spelman respectfully invites the attention of the literary and religious public to the genuine and peculiarly interesting character of the property described in the following catalogue.

The late proprietor was the son of Mr. Joseph Parker, who, for above twenty years, was the amanuensis of the eminent Dr. Watts. On the Doctor's decease, many of his books, papers, &c. were given to Mr. Parker, as memorials of his "dear master," and in acknowledgment of his long and faithful services; from him they were inherited by the late Mr. Parker. Such is the history of a considerable portion of the property now offered for sale.

There will be found among the Books many illustrations of the statement made by one of Dr. Watts's biographers, that "it was

customary with him to make remarks in the margin of his books, in the blank leaves to write an account of what was most distinguishing in them, and to insert his opinion of the whole." Volumes containing the traces of such a hand cannot fail to be highly appreciated. A century has elapsed since Watts established his fame; but his works continue to *improve the minds* and to "lead the devotion of millions."

Independently of such considerations, however, this Library well deserves the attention of the theological and general reader.

Amongst the MSS., besides various original papers and letters by Watts, (chiefly unpublished,) are original letters and other autographs of Doddridge, Priestly, Franklin, Howard, &c. &c.

Norwich, March 7th, 1835.

- 29 Smith's (Josiah) Duty of Parents, *Boston, N. E. 1730.*
This book contains the Autograph of Dr. Watts.—“*I. Watts, Don. Authoris, an excellent Book.*”
- 34 Dickinson (I.) on Christian Faith, 1741.
This book contains the Autograph of Dr. Watts.—“*I. Watts, ex Done Rev. Benj. Colman, D.D. 1742.*”
- 41 Dickenson on Regeneration.
Dickenson's Familiar Dialogue, *Boston, N. E. 1742.*
This Book contains the Autographs of Dr. Watts and Dr. B. Colman of Boston, N. E.
- 44 Edwards's (Jon.) Sinner in the Hands of an angry God, a Sermon, *Boston, N. E. 1741.*
This Book contains the following observation in Dr. Watts's hand writing
“*A most terrible Sermon, which should have had a word of Gospel at the end of it, though I think 'tis all true.*”
- 52 Pemberton's (S.) Practical Discourses, preached in Boston, N. E. *cf. Boston, N. E. 1741.*
This is a presentation copy from the Author to Dr. Watts, whose Autograph it contains.—“*I. Watts, Donum Autoris, 1742.*”
- 54 The Duty and Advantages of Religious Societies proven from Scripture and Reason, 1743.
This contains the Autograph of Dr. Watts.—“*a very good book.*”
- 59 Gee's (Joshua) Strait Gate and Narrow Way, *cf. 1729.*
This is a presentation Copy to Dr. Watts, from Increase Mather, whose autograph it contains.—“*By Mr. Joshua Gee, Pastor of the second Church in Boston.—For the Rev. Dr. Isaac Watts in London. The Author is Colleague to your obliged friend and servant, I. Mather.*”
- 60 Foxcroft's (Thos.) Two Sermons at the Thursday Lecture in Boston, *cf. Boston, N. E. 1730.*
This is a presentation Copy from the author to Dr. Watts, and contains the hand-writings of both, viz.—by Foxcroft, “*For the Rev. I. Watts, D.D. in London :*” by Watts, “*From the Author, a very good book.*”
- 60 Watts's Psalms, first edition, *morocco gilt, 1719.*
This Copy of the “Psalms” was presented by Dr. Watts to Lady Abney, on the occasion of their first appearance in print.
- 114 Burnett (T. D.D.) on the Doctrine of Redemption, 1737.
This Book contains the following observation in Dr. Watts's hand-writing.
“*This is a very good Treatise, rationall and Scriptural for the most part.*”
- 124 Turner's (D.) Abstract of English Grammar, 1730.
This Book contains Dr. Watts's Autograph,—“*I. Watts, authoris Donum.*”
- 129 Browne's (Simon) Fit Rebuke to a Ludicrous Infidel, in some Remarks on Mr. Woolston's Fifth Discourse on the Miracles of our Saviour, with a Preface concerning the prosecution of such writers, *bds. 1732.*
This was Dr. Watts's Copy. It contains his MS. Analysis in the margin; and on the title page he has marked it “*well written.*”
- 130 Wilkins's (Bishop) Ecclesiastes: or a Discourse on Preaching, *rough calf, 1693.*
This volume contains the Autograph “*E Libris Isa. Watts,*” and in an interleaved Copy, with extensive “*remarks*” in Dr. Watts's hand-writing, “*on the names of authors and their writings*”—“*chiefly taken from Mr. Thos. Rowe, his tutor, in conversatlon*”—and the rest “*made in reading books in his youngest years of study.*”
- 152 A Faithful Inquiry after the Ancient and Original Doctrine of

the Trinity taught by Christ and his Apostles. In two parts.
Part I. sewed.

This is the Tract composed and printed (but not published) by Dr. Watts, so frequently referred to in the controversy respecting the doctrinal views entertained by that eminent Divine towards the close of his life. The present Copy contains the Author's MS. Corrections and Additions, and prefixed to it is the "Solemn Address" published by the editors of his Works, while they deemed it right to withhold the Tract itself. See Palmer's "*Dr. Watts no Socinian*," and Burder's Ed. of *Watts's Works*, vol. 1. *Mem.* p. xxxvi. and vol. 4. 670.

182 Owen's (I. D. D.) On the CXXX. Psalm, cf. 1680.

This Book contains an Index in Dr. Watts's hand writing.

202 Clark's (Sam. M.A.) Discourse on Justification, *sewed*, 1698.

The following Note is prefixed in the hand-writing of Dr. Watts,—"*This book is filled with my own Marginall Notes in answer to the Semi-Arminian Notions contained in it, I. W. 1698 and 9.*" Besides the numerous MS. Notes above mentioned, there are added to this Copy, in the Doctor's hand-writing, "*A large and Complete Index*," and ten pages of "*Notes taken out of Mr. Humphrey's and Mr. Clark's Letters about Justification, and some Reflections on 'em.*"

203 A Bust of Dr. Watts, cast from a mould taken at his Death by the desire of the Abney Family; with a bracket.

205 Brass Sun Dial, by *Glynne*

This was the property of Dr. Watts, and has the name of "*Sir Thomas Abney, of Theobalds*," engraved upon it.

207 Manuscript by Isaac Watts, D.D. being a Treatise on the Blessedness of Faith without Sight. *pp.* 28, *sm.* 4to.

The Author's signature is appended to a short-hand note at the commencement.

Manuscript of Dr. Watts. The Acts of Saving Faith; in a Letter. *pp.* 8, *sm.* 4to.

209 Three Autographs: Sermons by Dr. Watts.

Preached in Mr. Richier's family, 1711, 1712, 1726, on the Anniversary of their family's deliverance from drowning.

211 Manuscript by Dr. Watts: A Letter about strong inward impulses, how dangerous to indulge them when contrary to reason and present Providences. *pp.* 14, *sm.* 4to.

213 Manuscript Address by Dr. Watts to the Church of Christ, in Mark Lane, Feb. 8, 170½. *pp.* 8, *sm.* 4to.

This Autograph contains the Doctor's views on Church Discipline. See *Watts's Works*. Burder's ed. vol. 1. *Mem.* p. lv.

215 Seven Manuscript Addresses by Dr. Watts, to the Church of Christ in Bury Street, from Nov. 4, 1713, to Feb. 12, 171½ *pp.* 28.

These very interesting papers were written during those years of "tire-some sickness," when Dr. Watts was unable to preach. Two of them relate to the choice and settlement of Mr. Price as his Co-pastor; three of them chiefly to his continued afflictions; another to the separation of some who had deserted the Communion of the Church; and in one he intimates his intention to present a Copy of his "Divine Songs" to each of the Children (under fifteen) of the Members. The addresses are entirely in the Doctor's hand-writing, and are signed by him. In one of them is a paragraph "not transcribed in the Copy sent the Church." As a whole they are models of affection, solicitude, thankfulness, and resignation.

- 217 Manuscript by Dr. Watts :—Creatures produce their own Kind.
An ingenious paper, in which the above fact is adduced as a striking proof of the wisdom of God.
- 218 Original Letter from Philip Doddridge, D.D. to Dr. Watts, dated
"Northampton, May 13, 1741."
Relative to his prospects and intentions as a Pastor, Tutor, and Author.
MS. Copy of Address by the Deacons and Elders to the Church at Northampton.
This was sent with the above letter to Dr. Watts, and is indorsed by him. It contains the names of the Northampton Elders and Deacons in Doddridge's hand-writing.
- 219 Manuscript of Dr. Watts :—The Principles of Christian Religion by Thos. Gouge, 1678, or an Abridgment of the Assembly's Shorter Catechism. pp. 15, 12mo.
"Dr. Watts considered Mr. Gouge one of the greatest preachers in his younger times." *Gibbons's Life of Watts*, p. 154.
- 220 Original Letter from Dr. Doddridge to Dr. Watts, dated
"Northampton, Dec. 6, 1746."
Respecting the Dutch Translation of the writer's Sermons on Regeneration, the use of Watts's Psalms and Hymns in family worship, &c.
- 221 Manuscript of Dr. Watts in short-hand, intituled by him, (in long-hand,) "A form of Consecrating Churches and Church-yards, composed by Bp. Gibson, Bp. of London, when he first came to that Diocess, and sent to me in a letter, to shew
"me there was no superstition it, June 22, 1738." pp. 10, 12mo.
Transcript of the above, in long-hand.
The late Mr. Parker, who had learnt of his father the system of Stenography used by Dr. Watts, was most probably the last survivor of those who were acquainted with it. This consideration induced him to transcribe some few of the Doctor's short-hand MSS.
- The Book Common Prayer, 8vo. gilt edges, 1720.
Dr. Watts's Copy, with his marginal references to the following MS.
- Manuscript by Dr. Watts, intituled, "Some Cursory Remarks in reading the Book of Common Prayer, the Articles of Religion, and the Ordering of Bishops, Priests, and Deacons. Written in the year 1704." pp. 15, 12mo.
- 223 Manuscript of Dr. Watts: Advice to the Candidates for the Ministry, by Mr. C. Morton. A Manuscript of Mr. John Rowe's concerning Daily Walking with God. Copies of Letters, &c. 18mo. marble boards.
- 225 Autograph Volume on Geometry, by Dr. Watts, sm. 4to, cf.
The following note is inserted by the Dr.—"This book was written merely for my own use, when I taught Mr. A. Shallett the Principles of Geometry, by Father Pardie's Elements; in order to facilitate and shorten my labour and his learning."
- 227 Original Letter from Dr. Watts to Mrs. Richier: dated "Dec. 3, 1728."
A beautiful Letter on the Benefits of Affliction.
- 229 Original Letter from Dr. Watts to Mrs. Richier: dated "Theobalds, March 21, 173½."
Announcing the death of Mrs. Sarah Abney, in a style combining deep pathos, with great piety and resignation.
- 233 Original MS. Attestation of several Ministers in New England

to the Northampton Revivals, dated Oct. 11, 1738, with Extract of a Letter on the same subject from Dr. Benj. Colman to Dr. Watts, in the hand-writing of the latter.

245 Manuscript by Dr. Watts, pp. 37, sm. 4to.

A Treatise on the dispositions to be cherished, and the means to be employed in the search after religious truth.

246 Metcalfe's Short-hand, corrected and improved by Dr. Watts.

This is the key to the Doctor's short-hand MSS.

GENTLEMEN,—On the presumption that some information of the results of the sale of the library belonging to the late Joseph Parker, Esq. of Bradwell, Suffolk, will not be uninteresting to yourselves and some of your readers, I send you the following brief notice.

The well-arranged and widely-circulated catalogue of this library seemed to have had the effect of kindling, in many bosoms, an impassioned desire to obtain some relic of Dr. Watts, something that should give permanence to fondly cherished associations with his name and memory. Hence, commissions sent from various distances, were both numerous and liberal, and competition was proportionately keen.

Many of the books sold at an advance of from twenty-five to forty per cent. compared with that which they would have brought at an ordinary sale, or had they been purchased at a second-hand book shop. The announcement of a volume as containing an autograph of Dr. W. never failed to awaken a desire to possess it; and if, in addition to an autograph, some critical note or memorandum of the character of a book were announced, that desire was invariably carried to more eager height.

The single volume of Dr. W.'s *Psalms*, Lot 60, bound in morocco, which had been presented by him to

Lady Abney, and which bore an autograph memorandum to that effect, sold for six pounds; and the pamphlet on the Trinity,* which seemed to have awakened an extraordinary interest, sold for sixteen pounds.

Many manuscripts and autograph letters which had either descended to Mr. Parker, and had by him been preserved with great care, or had been collected by him with singular diligence, and preserved with equal care, are, by this sale, scattered. In their detached and comparatively insignificant state, they will perhaps scarcely suggest to their respective owners the desirableness of securing them from entire oblivion, by sending them to some competent editor, who would collect, and arrange, and publish them, with such incidental notes as might be required for the elucidation of their contents. Yet, in this way, I doubt not, a volume, fraught with no ordinary interest might be compiled. As regards some of the more considerable manuscripts, and, perhaps, the celebrated pamphlet on the Trinity, I have reason to indulge a sanguine hope, that this will be done.

I am, Gentlemen,

Your's, respectfully,

Y.

A. C.

* See Catalogue, Lot 152.

A CASE OF CONSCIENCE PROPOSED AND RESOLVED.

(To the Editors.)—GENTLEMEN, MAY one of your readers so far intrude upon your notice as to request that you will, in the spirit of the Gospel, endeavour to reply to the following query?—Is it the duty of an individual, a member of a Christian church, but who sees good reason to question his right to have become so, and who has been led by events of a painful nature to a closer examination of his heart, and to deep and bitter anguish of soul, either to renounce his connection with the church, or without doing so of his own accord, to make known his case to them, or to any individuals in it? Supposing the individual to have brought no outward reproach on the cause of religion, is there any rule in the Scriptures by which it may be ascertained whether the great Head of the Church will in mercy listen to his returning prayers, while he refrains from laying open the state of his heart to his fellow members? There is one passage in the New Testament which may, perhaps, have some reference to the case: "Confess your faults one to another." Again, the experience of Jonah has impressed itself strongly on the mind of the enquirer.

The consequences which must obviously attend such a course as has been referred to, present so formidable a barrier to its adoption, as induces the anxious enquiry, whether it may be abstained from without incurring the charge of insincerity, and thus by regarding iniquity in the heart, prevent the merciful and gracious hearing of the Lord.

Your prayerful attention to this

subject, and a statement of your views, will confer a lasting obligation on

INFELIX ET INCERTUS.
March 17, 1835.

We sympathize with the feelings of our unknown correspondent, and will frankly reply to his enquiries.

As we understand him to state that he has not occasioned any offence to his brethren of the church by his conduct, nor brought upon the cause of religion any reproach, and as he does not charge himself with having designedly made an insincere profession of piety when he joined the church, we do not think that he is required by any principle of the New Testament, to disclose to his brethren the secrets of his own bosom, for it is not their business to judge the hearts, but the actions of their brethren. Jonah did not make confession of his secret fault until the special providence of God marked him out before all as the fugitive offender. The passage, James v. 16, refers to reciprocal confession, and in our judgment, does not bear upon the present case. If our enquirer can confide in the prudence and sympathy of his pastor, he might find great relief by conversing with him upon his state of mind. We do not, however, urge this as a point of duty, but as a means of comfort. God alone has been cognizant of the sin, and to him only is confession absolutely necessary. "If we confess our sin, he is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

Editors.

ON MINISTERIAL EXAMINATIONS BEFORE ORDINATION.

(To the Editors.)—GENTLEMEN, In a recent number of your valuable Miscellany, you stated an opinion favourable to the examination of every minister by his brethren, previous to the ceremony of ordination, but after his election to the pastoral office by the church. Will you permit me to ask, whether such an arrangement is consistent with our principles as *Congregationalists*; and whether, while we maintain our present system, any real advantage could arise from the general adoption of the plan which you recommend? Do we not allow that every Christian church, after a certain trial, is fully qualified to decide on the fitness of a candidate for the pastoral office; and does not this subsequent examination of which you approve, and which is conducted by individuals not belonging to the church, imply a distrust of the efficient working of our system? A church is certainly at liberty to call in the aid of certain ministerial advisers; but when such individuals, without the request or the consent of the church, require the examination of the regularly-elected pastor, is not such an interference a departure from the principles of *Independency*? No neighbouring minister ought to suppose, that he will have to take any official part in the ordination of a brother, till he have received an invitation for that purpose; and then it remains with him, in his *individual* capacity, to determine whether he can or cannot consistently attend the service. If not personally satisfied as to the qualifications of the newly-elected pastor, let him declare his opinion by his *absence*—if satisfied (and this, in most cases, he may be, without a formal examination), why should he sanction a useless appendage to the simplicity of our principles? No one needs to be in-

formed that the value of every examination depends on the qualification of those who conduct it. But what guarantee have we for this qualification in a self-constituted body of examiners—the majority of whom have never perhaps submitted to such scrutiny themselves, and who, therefore, in proof of their claim to be regarded as regularly appointed ministers, can point only to their election by the church?

The writer of this paper having studied at a Scotch university, as well as at an English college, is a warm advocate of very considerable preparation, and very lengthened trial prior to a ministerial settlement. Let all our ministers be thoroughly examined—but then, let them pass through this ordeal *before* their election to the pastoral office, not *after*. Let the church, if they please, be partly guided by the results of such a scrutiny; but never let such scrutiny be applied to the decision of the church. Let the opinion of the church be, in all its own affairs, the *final* appeal—and while our body boasts of their principles as rigid *Congregationalists*, let them look with a most jealous eye upon every approach, however apparently trivial, to *Presbyterianism*.

I remain, Gentlemen, your's truly,
AN ORDAINED MINISTER.

Staffordshire.

•• The practice we commended has been long observed by the Congregational Body in New England, and we doubt not has operated favourably upon the intellectual and religious character of its ministers. We do not advocate the unauthorized interference of ministers in the examination of the newly appointed pastor, but that those ministers whom the church invites to engage in his ordination should, by the same authority, enter upon such an examination of his ministerial qualifications as shall increase the confidence and awaken the sympathies of his brethren. We shall be happy to see this subject discussed by some of our correspondents.—*Editors*.

ON THE IMPROVEMENT OF CONGREGATIONAL SINGING.

(To the Editors.)—GENTLEMEN, As the subject of Congregational singing, has of late occupied much of the public attention, will you allow me to suggest that a favourable opportunity is about to be afforded, by the publication of the new Congregational Hymn Book, for bringing the subject into something like a tangible form. The principal points that appear to me to require attention are, 1. Something like uniformity of posture during the performance of this delightful portion of public worship. And, 2. The want of combined effort on the part of individuals comprising the congregation.

As to the first of these objects, I am well aware that great dissimilarity of opinion, and almost, if not altogether, insuperable obstacles exist to any general arrangement, the practice of different churches, and even members of the same church, differing so widely. And although I would by no means wish to see the committee of the Congregational Union arrogate to themselves the passing of an *Act of Uniformity*, in this particular; yet, still I cannot help thinking that a few judicious remarks and suggestions, appended to their forthcoming Hymn Book, would, especially as coming from such a quarter, have a very considerable weight, and tend much to regulate the public practice of the congregations when singing the praises of God.

With regard to the second, and, perhaps, more important particular, the want of a combination of effort on the part of individuals composing the congregation, I would say, may not much of this be traced to the nature of the tunes that are often sung, and the almost endless variety that are continually being published? Many of the tunes themselves are of such a na-

ture, that none but amateurs of some experience at least, are capable of joining in them: thus compelling to silence some who would otherwise gladly join their voices to the great congregation, for fear of marring the harmony. But I view as the principal evil, the great number and expence of the books made use of, hindering many of those who have some knowledge of music from participating in their use; and the multiplicity of tunes preventing those who do not understand notes from acquiring by ear more than a very small proportion of them from their unceasing variety.

I would, therefore, Gentlemen, take the liberty of suggesting, that if a small volume of the best tunes, judiciously selected, was printed in a convenient *pocket* form, and especially adapted to the new Hymn Book, that their adoption would be simultaneous, and would tend much to improve our general Congregational harmony. For if the price admitted of its general possession, numbers might be induced to make an effort at learning the notes; and the size being more convenient, they would not be deterred by the formidable appearance of a book opening to *two or three and twenty inches* in length, from using it in public worship, in connection with their hymn books, and they would thus, without much difficulty, acquire such a knowledge of music as would enable them to join their fellow worshippers in celebrating, with heart and voice, the praises of Him who hath "called them out of darkness into his marvellous light." Hoping that these hints may induce some one to take up the subject who is capable of giving it effect, I remain, Gentlemen,

Your constant reader,
S. D. M.

REVIEW OF BOOKS.

Doctrinal Errors of the Apostolical and Early Fathers. By William Osburn, Jun. Hamilton, Adams, and Co. 8vo. pp. 337.

Few subjects, we believe, would furnish a more interesting chapter in a history of the human mind than the ideas at various times associated with *antiquity*, and the sophistries successfully practised by a skillful use of the kindred words *old*, *ancient*, *venerable*, and the like. It is doubtless proper that respect should be attached to age; but that deference, which men pay to what has existed before their own times, only because it has the recommendation of antiquity, is palpably absurd. For we, as Lord Bacon justly remarked, are in reality in the antiquity of the world, and those called the antients existed in more modern times. We have the advantage of the experience of all the ages that have elapsed since literature permanently embodied the practical wisdom of men; and we not only know the events that took place, and the opinions prevalent before and at the time of the antients, but we have also the advantage of an acquaintance with what has happened since their time. In all nations, however, what is old appears to have great charms for the people, and in some languages the very word signifying *old* is also equivalent to *good*. Thus the Latin writers frequently employ *antiquus* in the same sense as *bonus* or *purus*. Cicero (*Orat. pro Rose. Amer.* 9.) speaks of *homines antiqui* in this manner; and in one of his epistles (*Ad Fam.* xi. 5.) a still more curious instance occurs, "*nec habui quidquam antiquius quam at Pansam statim con-*"

N. S. NO. 125.

venirem," where *antiquus* must be explained by *melius* or *optabilis*, preferable or more desirable. The later writers, as might be expected, made freer use of it in this sense than earlier authors; accordingly Pliny (*II Epist.* 9.) speaks of "*vir sanctus, antiquus, desertus*," where *antiquus* must be explained by *probus* or *purus*. The word *novus* (*novus homo*) was a common term of abuse or depreciation, at least in Rome. This is in perfect unison with the almost tautological English phrase, *the good old way*. *The good old days of Queen Bess*, and *the olden time*, are phrases characteristically English. The name of *freshman* is given with a slur at the Universities, that of *new-come* is a joke in the colonies, while *greenness*, the emblem of newness, is synonymous with ignorance every where.

These things may appear of little importance to some; but we are convinced that many see the evils which arise from the ambiguity of words; and even individuals, who are on their guard, are often deceived by the dexterous sophistry with which a single word is applied. At a late public meeting a Unitarian minister succeeded in gaining the attention of many present by an ingenious expedient. "You all know," he said, near the commencement of his speech, "that I belong to the *old* Presbyterian connexion." The stress laid upon the word *old*, and the associations almost mechanically called up, were irresistible. Some tradesmen appear to be perfectly aware of the sophism, though they may not reason upon it, when they inscribe upon their respective fronts "the

old established shop." The authority of the Fathers has had and still continues to have great weight with many, simply because they are called *Fathers*. In fact, few persons can divest themselves of the idea that what a Father in the Christian church says is entitled to more respect than we should pay to any other man's opinion. And even if we reason ourselves out of this prejudice, yet if, in the course of an argument, our antagonist unexpectedly adduces the opinion of a *Father*, we almost instinctively regard it as a great authority still. If the first christian authors had never been called *Fathers*, we are inclined to think, their writings would never have been regarded with so much veneration, and consequently the erroneous opinions they advocate might never have been perpetuated in the church. It is a lamentable fact how soon after the death of our Saviour the pure religion of the gospel was defiled, and those heresies and superstitions commenced, which ended in exalting one man to be the universal bishop of the Christian church. At the time of the Reformation, the Roman Catholics finding that the Bible was not sufficient for the support of their system, had recourse to the Fathers, and Saint This and Saint That were made to supply the place of inspired authorities. The Reformers also discovering that the writings, even of the early Fathers, tended to uphold the evils of Popery, must have been the more confirmed in their belief that the Bible alone was the religion of Protestants.

It is probable that many are not aware how falsely the early Christians interpreted the word of God, and into what great doctrinal errors they fell. A book written by an author who had

diligently consulted the original works of the Fathers, was certainly much wanted. Many, we know, have been desirous to ascertain what the Fathers really believed, and have not been contented with the loose unsatisfactory accounts which are found in most church histories, and yet have not possessed the time, nor felt inclination to wade through the original folios. Mr. Osburn has therefore conferred an obligation on all lovers of Christian literature by his seasonable work. He divides it into a certain number of chapters, in each of which he considers the most important doctrines of Christianity, such as inspiration, baptism, &c. The plan is very excellent. He first gives what he conceives to be the scriptural doctrine, and then places before his readers translations from the Fathers, so that they may be able to compare the Bible with the Fathers. It must be recollected that his investigations are confined to the early Fathers, and that the latest author in his catalogue is Clement of Alexandria, who flourished at the beginning of the third century.

The most fruitful source of the errors of the early Christians, was their mode of interpreting scripture. They certainly appealed to the authority of the Scriptures on every point, but their principles of interpretation were so loose, that they could make the Scriptures say any thing. Their grand machine for this purpose was what is termed by themselves *αμφιβολία*.

"The fundamental principle of this system may be thus stated,—The Septuagint being an inspired version, any word in the Greek Bible may be interpreted with any meaning of which it is capable in the whole compass of that language, without regard to the obvious sense of the passage in which it occurs.

As a direct proof that the principle is here correctly stated, I give two comments from Clement of Alexandria. The one is upon Psalm xlv. 9, 10. 'He shall live for ever; he shall not see corruption, for he seeth that the wise men (*σοφοι*) die.' This he declares to be a prophecy of the destruction of the sect of the Sophists, to whose mode of philosophising he had a rooted antipathy. The other is from Eccles. v. 2. 'Let thy words be few,' which he supposes to be a caution against giving too much attention to *verbi, papara*. This new sense being once struck out, the same word may be so interpreted wherever it occurs in either Testament, without the slightest regard to the context; and by the collation of a number of such passages, the commentator supposed that he had arrived at the second, or hidden meaning of which the word is capable, in addition to the primary one which appears on the surface, and which is plain and obvious to any understanding. Thus they held the Bible to be an *occultation*, as well as a revelation; it was not given merely for the inspired purpose of teaching a few truths of easy comprehension, to simple and unlearned persons, but also for one much more congenial to the pride of philosophy. Besides these ordinary senses, the words of Holy Scripture contained also the mysterious and recondite truths of a sublimer system, wrapt up in them as in dark sayings and enigmas; and the same text of Scripture, which only confirmed the faith, assured the hope, and kindled the love, of the common Christian, the professor of philosophical Christianity cast into the alembick of his philology, subjected to many a strange and uncouth process, resolved into its primary elements, and at length pointed out with an air of triumph, amid the dense fumes which enveloped it, the subtle drop of true gnostical wisdom that his art had elicited, often too subtle for perceptions less practised than his own."—pp. 234, 235.

Carrying this principle into effect, they sadly misinterpreted, as may be imagined, numerous passages of holy Scripture. Take, for instance, the account of the battle against the Amalekites, when Moses stood the whole day praying. Justin Martyr gives the following version of it.

"When the Jews had waged war against Amalek, and the son

of Nun, whose name was *Ἰησοῦς*, (Jesus,) fought in the fore-front, Moses himself prayed to God with his arms stretched forth, and Hor and Aaron held them up the whole day, lest he should let them fall when he was weary. For when he at all relaxed from the perfect figure of the cross, Amalek prevailed, but so long as the figure remained perfect, Amalek was conquered. Plainly indicating that the battle was won through the cross. For it was not because Moses prayed that Israel conquered, but because (the name of Jesus being at the forefront of the battle) he exhibited the sign of the cross."

Tertullian gravely informs us, "that the christian ceremony of the imposition of hands is derived from the ancient dispensation, wherein Jacob blessed Ephraim and Manasseh, by putting his crossed hands upon their heads, and they were extended *crosswise* unto them, that thus forming the symbol of Christ, they might foreshow the blessing that was to come in him."

Clement of Alexandria thus defends the use of instrumental music. "'Praise him on the ten-stringed Psaltery.' By the ten-stringed Psaltery we are to understand the incarnate word: for the cypher for 10 is *iota* (*ι*) which is also the first letter in *Ἰησοῦς*, Jesus."

The Fathers seem to have delighted to put the narratives of the Old Testament into allegories of the New Dispensation, and thus "to confirm the infidel notion that the events there narrated are by no means to be viewed in the light of literally historical facts, but of mere parables, founded indeed upon history, but embellished by the narrator, to suit the purpose for which he relates it." Clement writes such wretched nonsense as

the following. "When Abraham heard that Lot was carried away captive, he armed his three hundred and eighteen trained servants, attacked the enemy, and conquered a greatly superior force. It is said that the numeral for 300 (τ) is the sign of the Lord's cross, and that the iota and eta ($\iota\eta$) which stand for 18, denote the saving name ($\text{I}\eta\sigma\upsilon\varsigma$, the Saviour.) Showing forth, therefore, that they are the servants of Abraham as it respects salvation, who fly to the cross and name of the Lord, and overcome those that lead into captivity, and the many Gentile nations who follow them."

We cannot, however, multiply quotations. Enough has been cited to show what an injurious effect this principle of interpretation must have produced; and if we look at other subjects, we find often in the Fathers instances of the most deplorable folly, as well as of error. Clement positively assigns a measure of inspiration to the Greek poets, and grounds this opinion upon the quotations from Euripides, that occur in the New Testament. He asserts also (and we cannot wonder at his saying any thing after this) the divine origin of the eclectic philosophy. "This," he says, "they received from the fertilizing influences of the Logos, or Divine Wisdom, which descended at the same time upon the Jews, giving them the law and the prophets, and upon the Gentiles, giving them philosophy; like the rain which falls upon the house-tops, as well as upon the fields."

After these quotations, the respect of our readers for the opinions of the Fathers, if they entertained any, must be necessarily abated. We highly value them, as they supply a link in the evidence

which supports the authenticity and credibility of the New Testament, which would otherwise be wanting. But then we are to judge of their writings in the same way as we would judge of the writings of any other uninspired men, always making the Bible, on religious questions, the ultimate standard of appeal. We have much pleasure in recommending Mr. Osburn's work, though we do not subscribe to all his opinions. That, indeed, could not be expected; for he discusses most of those debateable subjects which have, from age to age, occupied the attention of the Christian Church, and on all of which few persons can entirely agree. It would be inexpedient to state our objections, because we could not do it without extending our review to an unreasonable length.* But, at the same time, we must add, that Mr. Osburn generally writes in a fair and candid manner, and seldom introduces party feelings into his discussions. We are sorry, however, to make one exception. He says that he feels himself called on to avow his attachment to the Church of England; and for that purpose he seems to think it necessary to conclude his book with a spiteful sort of tirade against every thing which has been written on the voluntary principle. We will, however, quote his own words.

"It is now asserted that National Religious Establishments are not only na-

* The style of the work is, on the whole, clear and good; but we are sorry to meet constantly with such pragmatical words and phrases, as *crapulary*, *render stringent on men's consciences*, *patriotical*, *manducated*, *decollation*, *birds who have been deflected from their ordinary course of migration*, &c. We hope that, if the work reaches a second edition, Mr. Osburn will have the good sense to alter these ridiculous words and phrases.

tional evils, but evils also to religion itself of the most heinous and aggravated nature. Volumes, I understand, (for I have not seen them) are written, comprehending in their 'grasp enorm' the history of the human race, from the expulsion from Paradise, down to the year of their publication; their general purport being to trace to this 'horror of horrors,' (such I am informed is the phrase) all the evils that have afflicted humanity; and their particular one to ascribe the existing corruptions of the Christian religion altogether to its national establishment by Constantine. According to these Christian writers, the atrocities of a Nero or a Diocletian shrink into nothing, when compared with his unpardonable crime, in declaring Christianity to be the religion of the empire! Of those they are altogether oblivious: it is at the memory of Constantine that they 'void their rheum' incessantly. My answer to all this shall be confined to a single chronological observation. The perpetrator of the enormity in question did not succeed to the imperial power till the commencement of the fourth century. At the period I have been considering, (which is limited to the two first centuries in ecclesiastical history) the temporal affairs of the church were administered exactly in the way they so vehemently recommend for universal adoption; on their own showing, therefore, I have merely to introduce to their notice the state of Christianity at that time, as a practical illustration of the working of the 'voluntary principle.' What becomes of the argument, I leave those who advance it to determine, I really do not take sufficient interest in its fate to peruse it any farther.—pp. 336, 7.

We are sorry Mr. Osburn should have committed himself in this manner. He allows he has not read the works on the subject; and notwithstanding that admission, he is foolish to tell us their contents on hearsay information, which no author should do when he is able to avail himself of the original authorities. We need not inform our readers that Mr. O. greatly misrepresents, we will not say intentionally, what has been written on the voluntary principle. But we request any of our readers who may belong to the Established Church, to have the kindness to refer to our dissenting works,

they will seek long, and seek in vain, to find the establishment of religion by Constantine, mentioned as a greater crime than the atrocities of a Diocletian and a Nero. We cannot enter, at present, into the controversy; but with regard to the *argument* of our author, we must express our surprise, that a gentleman, seemingly so well informed as Mr. Osburn on most ecclesiastical subjects, should be ignorant of the state of the question between Churchmen and Dissenters, as it regards the "voluntary principle." Dissenters allege, that an Establishment of the Christian religion by the State, tends to deteriorate the spiritual activity, the true religion, both of ministers and the people. And they appeal to the devotion of the early Christians, as compared with the spiritual lethargy which the church exhibited, when united to the State, as a proof of their position. Mr. Osburn thinks that he triumphantly refutes this, when he shows that the early Christians fell into doctrinal errors; and he does not seem to recollect that the *spirit of religion* still flourished in spite of the doctrinal errors they had embraced, and that it was not till Constantine bestowed upon the Church temporal greatness, that these errors were of sufficient strength to crush *piety*. We must not, however, part with Mr. Osburn in the spirit of disputation. His work has interested us, and we hope that our recommendation may induce others to peruse it.

Hints designed to regulate the intercourse of Christians. By W. B. Sprague, D.D. Pastor of the Second Presbyterian Church, Albany, U. S. With a recommended Preface by Dr. Urwick. 18mo. pp. 265. Dublin and London.

HARDLY any thing is more difficult than a wise and scriptural regulation of our intercourse with

our fellow men. The maxim, uttered by a heathen, and adopted by an inspired apostle, that "evil communications corrupt good manners," is in accordance with universal experience; and yet there is no truth more evident than this, that Christians are under a necessity of associating with the questionable, and, not unfrequently, with the decidedly bad character. The force of example is avowedly great; and if, in the case of the ordinary intercourse of any particular Christian with a man of the world, the example of the former does not act upon the latter, it will be almost invariably found that the case is reversed, and the example of the latter will appear to tell most injuriously on the character of the former. If the antidote does not overcome the poison, the poison will do something more than merely neutralize the antidote. It is a remarkable feature in the moral lessons of the New Testament, that they bear with an overwhelming weight of condemnation on the lukewarm, and on the false professor; for while there is no precept which commands the Christian to separate himself from the world, there are many which urge upon him the duty of severing himself from the contentious, the disorderly, or the hypocritical professor. "Beware of dogs; beware of evil workers; beware of the concision." "Shun them that cause divisions among you." It is evident from these passages, that the ordinary intercourse of society is not interdicted. We need not become recluse in order to our being Christians; for none can avoid occasional intercourse with those with whom habitude would be most dangerous.

But it is not our intention to write a dissertation on the topic which Dr. Sprague has chosen for the subject of the volume before us;

but rather to introduce the book itself to the notice of our readers. We can most conscientiously assure them that it well deserves their attention; and that it will richly repay them for attentive and repeated perusals. The volume is small in size, but it abounds in the most valuable sentiments; it is unfettered by system, unshackled by party, and distinguished by the highest and most valuable characteristics. It is sound in doctrine, strong in argument, luminous in arrangement, and not deficient in striking illustrations.

If we were to add another expression of commendation, we should say that it is remarkable for strong common sense. There is nothing of enthusiasm, (we employ the word of course, in a bad sense;) nothing of fanaticism, nothing of affectation. It is the production of a vigorous, well-balanced intellect, enlightened by the full effulgence of scripture truth, and penned not for the purpose of making a book, but evidently written *con amore*. We will not say that the book is faultless. This would be to affirm that which cannot be predicated of any human composition. We will not say that the Doctor has exhausted the subject; or that many parts of the book might not with advantage be compressed; but, as a whole, we commend it most cordially to the attention both of ministers and private Christians.

The volume is divided into two parts; and these are distributed into eighteen chapters. The first part is on "The intercourse of Christians with each other." In this part the author treats of the objects and grounds of christian intercourse; on the hindrances to christian intercourse; on the mode of conducting it; on the occasions and opportunities of such intercourse. He then advances to

christian intercourse in the family, among the young; between the higher and lower classes; and epistolary intercourse. This part concludes with two chapters; the former on the perversion of christian intercourse, and the obligations to it from the peculiar character of the age.

In the second part, on the "Intercourse of Christians with the World," we have the following topics discussed: the Christian's intercourse with the world in the common concerns of life; in the social circle; considerations prohibiting the Christian from the gaieties of the world; and pleas for it considered; the responsibility of the wealthy; and, finally, the Christian's intercourse with the unrenewed sinner in respect to his salvation.

This is a wide field, but it is well occupied. We cannot, however, within our prescribed limits, expatiate over the whole; we must be content to cull a few of the flowers and odoriferous herbs which abound, to present them to our readers, as a specimen of the beauty and fragrance of the whole.

The first passage we shall quote relates to a topic confessedly difficult, namely, the intercourse of Christians of the higher and lower classes. Pride on the one hand, and envy on the other, are too apt to be substituted for humility, condescension, and cheerful submission to the arrangements of Divine Providence. But it frequently happens that pride and envy are imputed, the one by the rich, and the other by the poor, where, indeed, neither, except in the imagination of the accusing party, has any existence.

"Let no one suppose that I intend to charge this indiscriminately upon all Christians, or even the mass of Christians, in the obscurer classes of society—on the

contrary, I well know that there are multitudes to whom these remarks do not at all apply, and who cherish towards their superiors in worldly standing, the very spirit we could desire. Nevertheless, as I have already remarked in respect to the former class, every individual is in danger; and has reason to commune diligently with his own heart, lest this spirit which I am reprobating should gain dominion over him, while yet he has not begun to suspect himself under its influence. Remember that it was the design of Providence that these distinctions should exist, and that your desire that they should be abolished, has in it the elements of a spirit of complaint against God. Remember that the amount of human happiness depends little on external circumstances—almost entirely on the state of the heart; and that, even if you are neglected by those who are bound to love and treat you as brethren, the peace of an approving conscience, and the smile of an approving Saviour may well make you bear it without a murmur. Be not too ready to surmise that there is neglect, where none is intended. Cheerfully accept the expressions of christian friendship that are proffered to you; and never let it be your fault, if there is a greater distance between you and some of your fellow-professors, than is consistent with the obligations into which you have mutually entered. Cherish habitually that spirit of good-will which will make your bosom the dwelling of peace, which will secure to you the blessings of him that thinketh no evil, and which will dispose you to endeavour to benefit by your prayers, those with whom you are prevented from mingling in christian intercourse.—p. 82.

On the subject of an affected gravity and moroseness of demeanour, we have some judicious remarks.

"Guard against an austere and forbidding deportment. I have alluded to this already as one of the hindrances to the intercourse of Christians with each other, and it is still more pernicious in its influence upon the unrenewed world. Let a professor move about among them, showing himself always under the influence of an artificial gravity; let them rarely see him with the smile of innocent cheerfulness, or receive from him the warm greetings of a friend; let him be indifferent in a great measure to the ordinary courtesies of life, as if because religion is concerned with more important interests, she, of course, lays a cold hand

upon all our social enjoyments; and whatever the truth may be in respect to him, he will almost inevitably acquire with the world the character of a hypocrite; and they will point to his long face, his studied reserve, and his precise gait, as evidence of it. It often happens that men of this cast of character, are exceedingly ready to warn sinners of their danger, and urge them to repentance; but they labour under a disadvantage in two respects; the individuals whom they would wish to influence, in consequence of the repulsiveness of their manner, usually take good care to keep out of the way; and even if they gain access to their persons, they have an iron shield of prejudice to penetrate before they can reach their hearts. No doubt men of this description, often assume this unfortunate manner, partly for the purpose that they may by an appearance of greater spirituality, more effectually impress the hearts of the unrenowned; but never was there a greater mistake. It is the very course which is best adapted to defeat the end they wish to accomplish; and what increases the evil is, that they not only close the door of usefulness against themselves, but in many instances at least, by the unlovely character which they practically give to religion, prevent all hope of good from the efforts of other and more judicious Christians.

"Make it an object then, Christian, in all your intercourse with the world, to let religion appear in her own attractive loveliness. Never assume an artificial air of austerity; never say even by a look or attitude, 'Stand by, I am holier than thou;' never make yourself needlessly offensive in any circle into which you are thrown; but while you take care that your cheerfulness does not degenerate into levity, still be cheerful; while you are cautious that you do not sacrifice christian principle to worldly civility, still pay a due respect to the proprieties of social intercourse. You are to do this not only because it is right in itself, and is clearly enjoined by the spirit of the gospel, but because such a course is essential to your highest usefulness. While the general impression which it leaves upon the world is favourable to religion, it will constitute a happy preparation for those direct personal appeals to the heart and conscience, which every Christian is bound to make, as he has opportunity, in reference to the salvation of his fellow men."—p. 127.

The apostolic precepts, "prove all things; hold fast that which is good," can never be more practi-

cally valuable than in the ordinary intercourse of the Christian in social and general society. We should be well aware of our strength before we commit ourselves by an exposure to a danger which it is not indispensably necessary we should encounter; but so many advantages are to be derived from mixing in general society, that we ought to avail ourselves of them, unless some satisfactory reason to the contrary can be adduced. The exercise of the intellect is most important, nor ought the culture of the social affections to be overlooked; and neither the one nor the other of these can be secured, if we retire from the world and bury ourselves in seclusion. The objection urged by some pious individuals that such intercourse is confined to the interests of the present world, is thus met by our author.

"Let no one say that the objects I have mentioned are insufficient to justify the meeting in the social circle those who make no pretensions to religion, inasmuch as they seem to look chiefly or entirely to the interests of this present world. For this world, let it be remembered, has its importance; and there is nothing in religion, which requires that it should be overlooked. Certainly it is not the chief concern: so far from it, that when brought into comparison with a future and eternal state it dwindles into insignificance; but after all, he who placed us in it designed that it should occupy a share of our attention; and we all recognize this fact in the common concerns of life. With just as much propriety might it be urged that Christians ought to have nothing to do with worldly men in their efforts to procure their daily bread, on the ground that this object is not to be brought into comparison with the salvation of the soul, as that the former should never mingle with the latter in a social circle, because the culture of the intellectual powers and social feelings is incomparably less important than that 'holiness without which no man can see the Lord.'"—pp. 136, 7.

We are rather surprised that our author did not adduce the example

of our adorable Lord, as bearing in a very striking manner upon this topic. His forerunner, John the Baptist, did not mingle in general society. He "came neither eating nor drinking." Possessing more strength than flexibility of character, he fulfilled his course, and died a martyr to his faithfulness. Stern and uncompromising, he adhered only to one or two points of official duty—preparing, by a call to repentance, the way of the Lord, and pointing to him as the promised Messiah. The scribes and pharisees were reprov'd with severity; the people of Jerusalem and of Judea generally, who went out to hear this "voice crying in the wilderness," returned to their habitations with only one or two impressions, these doubtless most important; that a new character was absolutely necessary, since the long expected messenger of the covenant was about to visit and to test the whole nation of the Jews.

But of Him who "spake as never man spake," it is said, that "he came eating and drinking"—mingling freely, frequently, and without reserve, with all classes. Neglect did not chill him, poverty did not repel him, nor did the pomps and vanities of the world inspire him with fear or awe. He was not abashed in the mansion, nor did he fill the humble inhabitant of the cottage with dread. "All the people," from the highest to the lowest, "were attentive to hear him." There is a vast difference, undoubtedly, in the character of different Christians; and while some may with safety imitate in associating generally with their fellow men, others could not do it without exposing themselves to danger and their profession to reproach. Let a man, then, well consider his strength; the peculiar character of his intellectual powers:

N. S. No. 125.

let him ask himself whether he can impart, or obtain good from any particular kind of social intercourse, and act accordingly.

We have adverted to the example of our Lord in his social character. There is one point of view under which his example may be contemplated with great advantage by a few apparently zealous professors. We refer to the indirect manner in which many of his reproofs were given, and a great proportion of his instructions communicated. If any teacher had the qualification necessary to ensure attention to questions of the most direct and searching character, it was he. But how different his mode of proceeding from that to which we have adverted above. He once put the question, "Dost thou believe in the Son of God?" He once said, but it was to those who were more anxious to ascertain the degree of guilt of the Galileans and of those on whom the tower in Siloam fell, than to repent of their own sins, "except ye repent ye shall likewise perish." It was not then by harsh and pointed interrogatories, so much as by a kind, gracious, and indirect mode of conveying to the sinner a knowledge of his guilt, his danger, and his remedy, that our Lord produced the desired impression, and won the hearts of men to a reception of the saving truths of his gospel. Our author, in the following quotation, adverts to a different manner of address.

"In the case to which I now refer, that is, where those who profess religion, and those who do not, are met for purposes of general intercourse, I do not suppose that direct religious conversation should, under all circumstances, be attempted; and it were especially ill-judged for any professor to address an individual on the subject of his salvation abruptly, and with so loud a voice as to be heard, and intentionally heard, by the rest of the company. I have known several

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cases of this, but never knew one which resulted favourably. Nevertheless, instances frequently occur in which the kind of intercourse of which I am speaking furnishes a good opportunity for dropping a word of Christian counsel on the ear of an irreligious friend, and even of pressing his conscience with the most awakening considerations. I knew a case, not long ago, in which a clergyman was introduced, in a large circle, to a young lady, whose condition in life was extremely unfavourable to every thing like serious reflection; and yet he happened to know that she was not a stranger to it. After conversing with her a few moments on general topics, he introduced, with great delicacy and good judgment, the subject of religion; and instead of being shocked or disgusted, she was gratified beyond measure, and there is reason to hope, that that brief interview may have been blessed to her eternal salvation. There was nothing occurring around them which rendered such conversation in any degree incongruous; for though there was the cheerfulness of a well-regulated social intercourse, there was nothing of unhallowed or undignified levity. Professing Christians, then, need not despair of making this general intercourse with the world directly subservient to the interests of religion. Let them take advantage of suitable opportunities, on the one hand, and not imagine that there are opportunities when there are not, on the other, and they may hope frequently to reach the heart with instructions and counsels, which may be of lasting spiritual advantage."—pp. 138, 9.

There is one section of the volume before us which, would they condescend to peruse it, would strike with astonishment some of our aristocratic friends in this country. "The opulent and influential classes in America!" They would say, why is there, indeed, any thing on those plebeian shores, that bears the least resemblance to the upper classes in this more favoured land? It is even so. And as this class of society is not the first which the influence of scriptural truth reaches here, it appears, even in America, to pass up in the same manner from "the least to the greatest." The dangers of wealth and influence, in their bearing on the social in-

tercourse of those who enjoy them, are well exposed by Dr. Sprague. We can make room only for one quotation more, and it shall be on the influence which men of wealth and station exert on each other, and on the grades of society below them. On their influence with each other our author says,

"But the responsibility of the more opulent and influential class of professors, appears farther, from the influence which they exert in this particular upon each other. This influence is exerted in encouraging a spirit of ambition, in suppressing scruples of conscience, or in imparting courage to encounter opposition and censure. Here is an individual who would be quite willing to let the gaieties of the world alone, provided he could do so without seeming to come short of some of his fashionable neighbours; but when he looks at them and sees them collecting the votaries of pleasure by hundreds in their dwellings, and hears of, or perhaps witnesses, the brilliant and fascinating scenes which are going forward there, the spirit of ambition whispers to him, that if he would not lose his rank in society, he must go and do likewise. Yonder is another individual who has really a relish for fashionable amusements, and would gladly have his habitation echo to the voice of unhallowed mirth; but he cannot keep out of view the fact, that he is a professor of religion, and has solemnly covenanted to walk with God's people in an exemplary manner; and the question arises how he can qualify his propensity on the one hand, without violating his obligations on the other. If there were no bad examples to which he could turn his eye at such a moment, no doubt the suggestions of conscience would prevail; but unhappily he looks at one, and another, and another, of his fellow professors, and sees them walking in the same path to which he is inclined; and when he reflects that they are in the church as well as he, that whatever responsibility he incurs by yielding up his scruples, they have incurred already, he straightway bids the monitor within be still; and the next you hear of him, the children of vanity are coming by scores to witness the splendour with which he can entertain them, and to turn his house into a theatre of wild confusion and delirious joy. And there is yet another individual who may be influenced either by a spirit of ambition, or the love of gaiety, to wish to have a similar scene in his

dwelling : he knows, however, that it will be unpopular in the church, and he is not sure that it may not subject him to some reproach in the world : but here again comes up the all-sustaining reflection, that other professors around him are doing the same thing ; and that though he could not afford so well to sustain the responsibility of such a measure alone, yet in consideration of the fact, that he is not alone, he concludes that he may safely enough proceed. And accordingly it will be found, if I mistake not, that where a professor has actually yielded in this case, and the voice of censure and reproach subsequently reaches his ear, he is exceedingly apt to carry his grievance to those in the same circumstances with himself ; and they join in mutually defending each other's conduct, and reprobating the illiberal spirit which has been exercised against them, and setting it all down to the account of vulgar prejudice, or corroding envy, or gross ignorance of human nature."

On their influence upon others the Doctor thus writes :

"I cannot conclude this chapter, without calling upon Christians in the higher walks of life, who have been accustomed hitherto to mingle freely or occasionally in the gaieties of this world, to ponder solemnly their responsibility in reference to this matter. I should not discharge my conscience before God, if I were not honestly to declare my conviction, that this course involves an amount of guilt to which you could not awake without being startled ; that it involves injury to the cause of Christ, which ought, in view of the past, to bring you upon your knees in humiliation and penitence. I cannot say how far God may interpose, by his providence and Spirit, to counteract the untoward influence of your lax examples ; but if you continue in this course, and the standard of Christian character around you should be miserably depressed, and the multitude should keep on slumbering in the arms of spiritual death, and the rain and the dews of heavenly grace should be withheld, and there should be few or none to mourn over the surrounding desolation ; you may sit down and reflect, that this is all the natural fruit of your own doings. If you were acting for yourselves only, the evil would be far less ; but you are exerting an influence on all within your reach, and especially on all below you. You are contributing directly and efficiently to depress the standard of religious feeling and action, and to render indistinct and dubious the line that separates the church from the

world. Nay, more, you are lending your influence to propagate this evil to future generations ; for the religious character of the present age, whatever it may be, will descend in a great measure, to the next ; so that the unfaithful professor will perpetuate himself, if not in the memories, yet in the characters, of many who will come after him. Persevere in this course of conformity to the world, and you need not wonder if the thought should come to you on your death-bed, that, though you have had a place in the Lord's vineyard, you have been worse than a cumberer of the ground, if the fact should be revealed to you in the gate of eternity, that you have ruined your own soul, and the additional fact, that innumerable other souls have been ruined by your instrumentality."—pp. 192, 3.

We have only space left to repeat our commendation of this admirable little volume, and to add, that Dr. Urwick's Preface is worthy of the volume to which it is prefixed.

A Discourse of Natural and Moral Impotency, by Joseph Truman, B. D. A new edition, with a Biographical Introduction, by Henry Rogers. pp. xxxix. 15s. 12mo. London: 1834.

THIS is a neat and well-executed edition of a valuable work. The biographical introduction is written with much taste and good feeling, and the whole volume does credit to Mr. Rogers' talents, both as a writer and as an editor. We have only to regret that his materials were so scanty as to prevent his giving us anything beyond a mere outline of the life and actions of his author. Of one so truly deserving to be known, we cannot but regret that so very little information should be possessed by us.

Truman, it appears from the biographical introduction, was born at Gedling, in Nottinghamshire, in the year 1631, in troublous times, and amid troublous scenes. His father, a respectable and pious man, had tasted in no small degree the bitter cup of persecution, from which indeed few pious men in those days were allowed to be exempt.

—Shortly after the publication of the "Book of Sports," having been taunted by some whom he had been compelled to reprove for their evil practices, that now they had the king's authority for their Sabbath recreations; he mildly replied, that "they ought to have respect unto God's laws *as well as the king's.*" Enraged by this reply, the two persons to whom it was addressed set off to the nearest Justice, and made oath that Mr. Truman had said, that the people "ought to have regard to God's laws, and *not* to the king's." This led to a most vexatious prosecution, the consequences of which might have been utterly ruinous to the innocent object of it, had not God been pleased so to bless, in an extraordinary manner, his worldly affairs, that he was enabled to bear the heavy expenses thus unjustly brought upon him. He lived to see his two accusers deeply humbled, the one by remorse and agony of conscience on account of what he had done, the other by the utter ruin of his temporal circumstances, so that from the possession of £120 per annum, he was reduced to become a beggar for his daily support. "Verily there is a God that judgeth in the earth."

Young Truman seems at a very early age to have profited by the pious instructions and holy example of his parents. After his elementary education had been completed, he was sent to Cambridge, where he was admitted of Clare Hall, and had for a fellow-student the well-known Dr. Tillotson, afterwards Archbishop of Canterbury, with whom he contracted a friendship that was dissolved only by death. His studies being finished, he was presented to the living of Cromwell, Notts. This he held for some time after the Act of Uniformity

had passed; but as he could not conscientiously submit to all which that Act imposed upon him, his quiet was of very brief continuance. His omissions in reading the form of prayer were soon observed, and an indictment was the consequence. Of his trial upon this occasion a very graphic and characteristic account is given by Mr. Rogers, but it is too long for extraction. The result was his ejection from his living, which took place in 1662. He does not seem to have held any stated pastoral charge after this, though he preached frequently and in various places, for which he had to endure, along with all who followed the dictates of conscience in the same way, the persecution of the dominant party. He died in 1671, at Sutton, in Bedfordshire, on the 29th of July, in the forty-third year of his age, and was privately buried two days after in the chancel of Sutton church. His loss was much felt, not only by his brethren and those among whom he laboured, but also by many even of the dignified clergy who admired his talents, respected his probity, and pitied his misfortunes. "There was," says Calamy, "a general lamentation and an appearance of an universal concernedness."

From the few notices that have come down to us respecting Mr. Truman, he seems to have occupied a large place in the estimation of his contemporaries as a man of varied learning and sound accurate thinking. Our means of judging for ourselves on this head, however, are very few, as he has left behind him, besides the treatise now republished by Mr. Rogers, only two other small works, the one entitled "The Great Propitiation," the other "An endeavour to correct some prevailing opinions contrary to the doctrine of the

Church of England." A few days before his death he had engaged, at the request of his friend Richard Baxter, to write a treatise on the Two Covenants, by which probably, had he been spared to accomplish it, we should have been furnished with a fuller development of his mental peculiarities than is presented by any of the works he has written, owing to the wider field which such a subject would have opened up at once for comprehensive views of revealed truth, and minute discrimination of one part of truth from another. In a capacity for thus setting forth a subject, it appears to us that his chief power of mind lay. To splendour of conceptions, to felicity of illustration, even to adroitness of arrangement, he can, we fear, present no claim. But for viewing a subject in all its bearings, and for searching it even to its minutest details, he seems to have had no superior, even in a day when such mental characteristics were not uncommon.

The branch of enquiry which Truman has sought to elucidate in the work before us, is an offshoot from the great question of liberty and necessity, and is the key to many perplexing difficulties connected with the relation of that question, to certain points of theology and general ethics. The work before us is interesting and important, as being the first treatise in which this subject was systematically and exclusively discussed; and in which the essential distinction between moral and natural inability was prominently brought out and exhibited in its varied bearings upon those controversies respecting free will and efficacious grace, which have been agitated in the Christian church ever since the days of Pelagius and Augustine. It is characterized by much accurate thinking as well

as sound learning; and by a singular and almost (in his age at least) peculiar adroitness in applying abstract principles to the elucidation of complex facts, and to the settling of curious and recondite points of casuistry. The style is for the most part harsh and rugged, and—which in a book on such a subject is a more serious fault—in many parts exceedingly involved and obscure; but the little difficulty which this may occasion to the reader will be amply repaid by the stores of sound theology, and sagacious thinking, with which it is replete. We subjoin Mr. Rogers' summary of contents.

"His design being to show, that man's inability to obey God is *moral*, not *natural*, and consequently cannot excuse; he first proceeds to an elaborate discussion of the points of difference between these two species of inability. Natural inability, he maintains, excuses from blame and guilt, in proportion to its extent, and when total, from all blame and all guilt, renders all conditional promises made on condition of doing that which men have *this* inability to do, nullities; and is utterly inconsistent with repentance for non-obedience; that moral inability, on the other hand, does *not* excuse; but aggravates guilt just in proportion to its extent, consisting as it does solely, in aversion of the will; does not render null and void the grace and mercy of the offers of the gospel; and obliges all who fail of the blessings of the gospel to repent, as the sole cause of their own misery. To this succeeds a full reply to the objections of those who, on the one hand, affirm man's inability to be *natural*, and to those who, on the other, assert that *moral* inability will excuse from blame. After this he shows the perplexity into which the ancient controversialists were driven, by neglecting or overlooking the distinction already laid down, particularly in their disputes with Pelagius. The common opinions respecting *preventing* grace, are there fully refuted; God's dealings with man, shown to be not inconsistent with any intelligible liberty; his own theory proved to give no occasion to our hardening our hearts against the Supreme; and its agreement with special grace established. The conditionality of God's love is then explained, and certain objections an-

swered from—1. God's universal love to man. 2. The presumed irrationality of the scheme. 3. The confessed difficulties which it contains. 4. Its alledged conformity to Stoicism, as found in the writings of Seneca, Antoninus, and Epicuretus: he then rebuts this assertion on his opponents. To this succeed some remarks on the danger of imbibing the heathen sense of fate, and a refutation of the objections derived from the unchangeableness of God, and the assertion that the author's theory makes God the author of sin. The Arminian doctrine of the indifference of the human will is then considered, and the whole treatise concludes with some admirable practical remarks."—pp. xxxii—xxxiv.

The fact that Truman was the first, or among the first, clearly to elucidate the essential distinction between moral and natural inability, and to apply this distinction to particular classes of phenomena, is only one instance among many of the slowness with which ideas, familiar to the common sense of mankind, are introduced into philosophical inquiry. There is, perhaps, no man who is in the habit of thinking at all, who does not every day make the distinction in his own mind, and act upon it, in the estimate he forms of character and conduct in those around him. Our language has but one class of words to express the ideas of physical and of moral power, but we never find that the use of these produces any confusion, except in the writings of philosophers and divines. When Joseph asked, "How can I do this wickedness?" and the individuals mentioned in the parable made their various excuses, and said each, "I cannot come;" they made use of the same phraseology as would be employed by a man labouring under some physical calamity which totally incapacitated him from the performance of what was required: but how different the *idea* conveyed by the same verb in the one case, from that which it bears in the

other! The inability of the former was an inability arising from inclination, from internal volition; that of the latter is absolute inability impressed upon him by external force, which he is not competent to resist. This is a distinction which we make almost instinctively; and yet how many tomes have been written, and how much angry passion kindled, because men, when they took up a speculative controversy, unfortunately forgot what they were in the daily habit of recognising and acting on in the intercourse of life!

Along with the distinction thus made by the common sense of mankind there is found an unhesitating conviction that to the one class belong moral qualities, and to the other not. Men may not arrive at the power of showing the grounds of their opinion, or even of expressing in words the law by which their decision is guided, but there is no man who does not make a distinction between the estimate which he forms of actions which he knows to be voluntary, and those which he knows to be involuntary. A man, let us suppose, receives a blow from another; his first impulse is to return it as an unjust and intolerable outrage, but he is assured by the person from whom it came that the action was involuntary, and the injury accidental; and the moment he receives this assurance, he is satisfied that to retaliate would be unjust, and would place him in the very position in which, a moment before, he viewed the other. The universal consent of men may be obtained for the axiom that when there is no volition, there can be neither vice nor virtue; and men knowing that the will is free—knowing that a man can refrain from an action if he please, or perform it if he please, provided no

external force be urging him—can never by any reasoning be driven from their conviction that a moral inability—or, in other words, an habitual repugnance to do what is good, instead of excusing a man only augments his guilt, in proportion to the influence it exerts upon him. In ordinary life, then, when a man, free from any external constraint or power, says “I cannot do what is good,” men not only at once discern whence his inability arises, but they at once conclude that that very inability only brings him under deeper condemnation.

The merit of Truman, then, as he himself acknowledges, consists not in discovering truths unknown before, but in taking up truths with which every one was familiar; and after establishing them upon logical grounds, applying them to those points of speculative enquiry which they were calculated to resolve. For his very accurate, and to use a word common in his day, painful elucidation of the distinction between that impotency which excuses, and that which only adds to the guilt of the man whom it prevents from the discharge of his duty, we must refer to the work itself; a few remarks, then, somewhat of a desultory kind, are all that our limits will permit us to offer.

Mr. Rogers has justly remarked, that the doctrine of moral inability is but a modification of the doctrine of necessity, or as it might be called, in contradistinction, from the necessity of Fatalism, Free Necessity. This, again, is but an application of the doctrine of causation to the human will. On this latter subject a theory was broached by the late Dr. Brown, of Edinburgh, which has been frequently impugned, and much spoken against, but which has never yet been fairly refuted.—

Among other objectors to it, Sir John Herschell, in a note to his volume on Astronomy, has charged it with “the enormous oversight of forgetting all that vast class of causation which arises from the *human will*.” It cannot fail to strike every one, that such an oversight was not very probable in the case of one whose favourite field of speculation was the human mind, in all the departments of its curious and recondite physiology; and accordingly the late Dugald Stewart, though equally opposed to the theory itself, yet with a juster appreciation of its true bearings, has declared his conviction, that if Dr. Brown’s theory of causation, as applied to volition, were true, “it would *settle* the question concerning the liberty of the will.” According to that theory, volition is nothing more than desire, and voluntary action nothing more than desire, followed by that physical or intellectual exertion which is requisite for its fulfilment. The desire is itself caused by some idea in the mind, suggested either from without by sensation, or from within by some previous idea, and as surely as the idea causes the desire, so surely does the desire (provided no new desire intervene,) cause the corresponding action. We say, therefore, that the desire is the *necessary* consequence of the motive, and the action the *necessary* consequence of the desire; in the same way, as we say, burning is the necessary consequence of applying fire to combustible matter. But here the question recurs, how can such a doctrine as this be reconcileable with man’s responsibility? or how can moral qualities be predicated of that which is but a necessary consequence of a pre-existent cause? In meeting this question, we throw ourselves back upon the distinction between moral

and physical inability or necessity; and we plead the fact, that no man would allow his common sense to be interfered with by any ambiguity of language on this subject. A rick-burner, who should plead that his judges might as well condemn the fire which burnt the grass as him who applied it, would be, doubtless, reproved for contempt of court, and would be laughed at by even the most clownish of his auditors. It is true that the desire being in his mind to burn the rick, he was as necessarily led to apply the fire, as the fire, when applied, consumed the rick; but in the very language thus employed the difference between the two cases is clearly shown. We are obliged to use such an expression in reference to the man, as that *he was led* to do what he did, implying that means were used for the purpose; but no such phrase can be applied to the fire. We say, at once, it is the *nature* of fire to burn: it is part of its physical constitution; it cannot do otherwise, except some other agent prevent it. But we cannot say of any man, that it is his nature to burn hay-ricks, though it is certainly his nature, and part of his physical constitution, to yield to a desire, and to carry it into action. The man is blamed, therefore, not for the action following the desire, but for entertaining the desire in his mind at all, and not banishing it from him by the adoption of an opposite desire. For it is to be observed, that every action proceeding from a free and intelligent agent is the result of a choice between two desires,—a desire to do it, and a desire not to do it. In nine cases out of ten, perhaps, the influence of habit may make us insensible to the existence of any other desire than the one to which we yield; but if we take

the case of a man doing an act which he is not in the habit of doing, we shall see in the process passing in his mind an illustration of how the desire to do it alternates and struggles with the desire to abstain from doing it. And what is the choice which is ultimately made, but the retention by the mind of the one desire rather than the other? The wish to do evil, and the wish not to do it, are both present to the mind; it is competent to the mind to retain either; if it retain the former, the necessary consequence will be the perpetration of the wished-for act; but every one must perceive that it *might* have retained the other desire, and *ought* to have retained it; and that consequently the mind choosing to desire evil, blame and punishment, must be the due award. The necessity, therefore, under which the mind acts, is of a very different nature from a physical or external necessity. It is a *Free Necessity*—a necessity not only consistent with liberty, but without which a rational and regular liberty cannot exist. It is the necessity of motives by which we are enabled to calculate the probable effect of any given combination of circumstances on any individual of our acquaintance, but which, though it enables us almost decisively to say what course he will adopt, yet, in no degree, interferes with our awarding to him that praise or blame, which his conduct may demand. This view of the subject is as old as the school of Plato; and, in fact, no better account of it is to be found any where than in the writings of the later academies, and those philosophers who eclecticised between Plato, Aristotle, and the stoics. Plato's axiom, that the human will, *ἡ μακάριον ἀνάγκη δεδεσται*, is bound in a *happy necessity*, is only a poetical

form of expressing, after his favourite mode, the idea which Simplicius more drily and at greater length sets forth in his Commentary on Epictetus. "It is to be affirmed," says he, "that there is a two-fold necessity, the one opposed to self-power (*ἀντὶ τοῦ αὐτοῦ*) the other compatible with it; the one is from without, and deprives us of self-power, (for no one necessitated from without, to do any thing, or not to do it, is said to act by self-impulse); the other is from within, and this necessitating all animals to act according to their own nature, guards rather than destroys self-power. For it is necessary that a being self-moved, according to the nature of the self-moved, should be moved by itself, and is not in this moved by another; for this necessity is not from without, but is co-existent with the nature of the self-moved, nay, preserves it, and conducts it to its proper actions." Such a necessity, it is obvious, can only be that moral inability of which we have spoken above.

The most important bearing of this distinction is on the question of man's ability, in his present state, to obey the law of God. That he is unable to do so, is what no reader of the Bible will venture to deny, in the face of its repeated declarations; but having settled that there are two kinds of inability, the question arises.—From the influence of which of these is it that man cannot obey the will of God? The answer to this would seem so obvious, that no hesitation could be felt in giving it. It would seem so very clear, that to enjoin upon a man what he was physically incapable of performing, would be the extreme of cruelty, and utterly irreconcilable with the known character and perfections of God. And yet how long did

this absurd notion keep its place in the Christian Church, and how many volumes have been written to show that man is physically unable to perform any part of the divine will, and is yet guilty of sin for neglecting it. The northern shrewdness of Pelagius was too much for the wits of Jerome and Augustine on this point. The history of controversy does not present a more amusing dilemma than that upon which he fixed these two learned Fathers, and on the horns of which they wriggled with most melancholy because fruitless energy. His position was, that man could live without sin: for, said he, either God's commands are possible, or they are not: if they be possible, then man may obey them and be sinless: if they be impossible, then man cannot obey them, and therefore is sinless in transgressing them. So dangerous a position could not, of course, be allowed to pass unnoticed and unrefuted, but *how* this was to be done was the question. Jerome launched out his learning, and Augustine, when tired of syllogisms, took to anathemas; and then the two worthy Fathers quarrelled with each other, and Augustine told Jerome, in plain terms, that he was a blasphemer; but strange to say, neither of them hit upon the simple expedient of trying to understand the real meaning of what they were discussing, and so Pelagius remained unanswered, and that for ages after his death, in spite of councils solemnly convoked on purpose! The fallacy in his argument is so obvious that it can hardly be said to lurk; and yet it was not till the fourteenth or fifteenth century that men began to find it out. The puzzle was only, after all, a logical trick, neither very ingenious nor very profound; and we believe

there are extremely few in the present day (always saving and excepting mere logicians,) who would not detect it. God's commands are possible, else they never would have been enjoined upon his creatures; but yet man cannot perform them, because he so dislikes them and their author, that he never will, of his own accord, even try to keep them. If he chose to obey them, what is to prevent him? or what more power,—that is *natural* power,—could any man require than that which is given him in the possession of intelligence, prescriptions, inducements, and unqualified liberty of muscle and limb? "I wish," says, Truman, "any opposer was now here, (for I would impartially know the truth,) that would soberly tell me what he would have God to do to wicked men, to make them without excuse, if he pretend that this is not enough for this end, that they have the natural faculties, and promises, and threatenings, and providences, afflicting and prosperous; that is an object intelligible, fitted, and suited objectively to work this great change of heart and will."

The question of man's ability to keep the law of God is intimately connected with, and unavoidably draws on the question of divine grace in its work on the heart. If man can obey the law of God, what need, it may be asked, of any assistance from above to enable him to do it—a question which will be asked in vain, if we do not bear in mind that the *can*, in the first clause of the question, refers to natural, and the *enable*, in the second, to moral power. We need the Holy Spirit not to give us a new revelation, not to give us new faculties, not to endow us with new energies, but to give us a taste for the divine law, and a desire to obey

the divine will. But on this subject, let us quote from Truman, in whose book it occupies a primary place, and whom we have too long kept from our readers by our own remarks:

"Therefore," says he, "when all is said, we must distinguish of man's power and impotency, so we may truly say a man can, in one sense, without grace, obey perfectly, both the natural faculty and power to do it, or he could not be obliged to it by the law; the law would be no law to him, no more than the general command of hearing the word is a law, or obligatory to a man deaf; and the effect of grace is not the giving of this power, else we might say, a man could not sin unless God gave him grace.) And also, that we truly say, a man cannot, in another sense, obey perfectly, nor do any good thing without grace, viz. morally; his wickedness, his unwillingness, which is his moral impotency, hindering. And every man understands this, though he know not how to express it, as you will perceive, by asking any man, lamenting his omissions or commissions, whether he could not have avoided these sins, though God did not give him that grace to avoid them eventually. When any man is lamenting his long refusal of Christ, he knoweth, in some sense, he could have done otherwise; God gave him power and help enough naturally necessary; yea help, or rather none that enjoy the Gospel, but they can say more than enough, else he could not befool himself for thus refusing mercy. Though God did not give him grace sooner to take away his resistance and unwillingness, and so to cause him actually and eventually to turn from sin to God; and yet, in some sense, he could not do otherwise, God not giving him grace sooner, that would eventually take away his unwillingness, and cause him actually to choose mercy on the terms of it."—pp. 43, 44.

There is much in the work in the same strain with this, but our limits forbid either to enlarge upon this topic, or to enter upon any of the others, which Truman has with equal clearness and ability discussed. We cannot conclude our notice of his work better than by quoting a few of the practical remarks, which he has appended to

it. And first, of our need of divine assistance.

"Be deeply apprehensive of your need of help: cry for the Spirit's help in every thing. He that hath begun the good work must finish it, or it will never be finished. When you have, with David, praised him for what is past, that you should offer as willingly, and with a perfect heart, then, pray, 'keep this for ever in the imagination of the thoughts of the hearts of the people, and prepare (establish and confirm) their hearts unto unto thee,' 1 Chron. xxix. 18. . . . Take heed of leaning to your own strength; do not think you can do with some little courtesy of the Spirit,—with some little of the divine traction. We are mutable creatures, change with every mind of temptation: it may be, resolved to-day, and staggering to-morrow. Oh! our levity, fickleness! oh the rebellion of the law of our members! Put no confidence in yourselves. Every man is a liar. Be not high-minded, but fear. 'We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God.' 2 Cor. iii. 5. It is by his power we are kept through faith to salvation; we can only be strong in the Lord and in the power of his might. Not only our first drawing is from God unto God, through Christ; but the keeping us when drawn, else we should draw back unto perdition; for we are prone to it. Our goodness is as the morning cloud and early dew, which soon goes away. Say, Draw, O Father; we cannot come except the Father draw. Say, while you live, Draw us, and we will run after thee; draw, and we will run with it. Say not, Draw and we will be idle and sit still. Say not, God worketh to will and to do, therefore we will be idle. You have not so learned Christ, but contrary. 'Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure; Phil. ii. 12, 13,—that is, forsake him not; fear to refuse to co-operate with him, lest he forsake you in respect of those assistances that come from his free, undeserved will and pleasure.'—pp. 119, 120.

The bearing of what follows upon certain opinions, which have of late acquired some notoriety in this country, is too palpable and important to allow of our withholding it.

"How ill do they that place the gospel condition, (the thing that must be done, or we are undone,) in something that a man may say he cannot do, if he would never so fain; as in assurance or believing a man's sins are pardoned, or that he shall be saved; man hath a natural impotency to this, till God have so revealed it by some prophet or revelation, or some way that he may know in particular, that his sins are pardoned, and therefore it cannot fall till then under command. Suppose there had been such a promise as this, (which I abhor almost to mention,) if a man shall believe his sins are pardoned, they are or they shall be pardoned, otherwise not; no man could yet believe it. A man might lie and say, I believe it, but it is impossible he should, upon this promise; for there must essentially be some way to notify to him that his sins are pardoned before he believe it. This would have been to have set life before us upon an impossible condition. If a master should tell his servant that there is a sum of money in one room of his house, but will not tell him what room it is in, but bids him believe it is in any particular room, and he shall have it; the servant may possibly lie to get the money, and say he believes it is in such a chamber, but it is impossible he should believe it; and if his master should beat him because he believes it not to be in some particular room, it would be for no fault; for he cannot do it till his master or some credible person tells him first it is in such a room. A man must see he hath performed the gospel condition before he may or can without irrational presumption, account or esteem his sins pardoned."—pp. 120, 121.

The vast importance of the subject involved in this little treatise must be our apology for the length at which we have discussed it, and which, we confess, far exceeds the limits which we ordinarily assign to a duodecimo of 200 pages. Happy shall we be, however, if this notice induce many of our readers to purchase it, and the editor to publish in a second volume the other pieces of its gifted author.

A Beacon to the Society of Friends. By Isaac Crewdson. London: Hamilton, Adams, and Co. 1835.

A Brief Account of the Rise and Progress of the People called Quakers, 12th edition. London: Harvey and Darton.

Elisha Bates in Vindication of the Doctrines maintained by the Primitive Friends. Manchester.

A Defence of the Doctrines of immediate Revelation, and universal and saving Light, in reply to some Remarks contained in a Work, entitled, "A Beacon," &c. By Thomas Hancock, M.D. Darton and Co. 12mo. 92 pp.

It is contrary, we conceive, to the ordinary laws of our nature to suppose that a large body of inquiring and cultivated minds will, from age to age, adhere to the hereditary theological opinions of the community in which they are born, especially when those opinions are stated by their leading advocates with great obscurity, and often fail of support from the just interpretation of the New Testament.

Every one acquainted with the internal history of the Society of Friends must know that at various periods there have been amongst its members, both in England and America, very painful dissensions, the necessary result, we conceive, of a deferential regard for the writings of Fox, Penn, Barclay, and other fathers of their society, and of vigorous appeals on the other part, from the light within to the true light which shines in the pages of inspiration. The former have pushed their speculations onward till they have reached the cold dreary regions of Socinianism, yea, the frontier of Deism itself, while the latter have advanced in evangelical sentiment and spirituality of mind, and in opinion and feeling have approximated to the great body of evangelical Christians of different communions. Amongst the individuals in that Society who have been honoured of God to increase what we regard as spiri-

tual religion, we feel that John Joseph Gurney and Isaac Crewdson deserve especial notice.

Mr. Crewdson, we trust, is already known to some of our readers as the editor of an abridgment of Baxter's *Saint's Everlasting Rest*, and of a reprint of Fuller on Religious Declension. He has now erected a beacon for the Friends, which evidently betrays some apprehension of approaching danger. The first part of this publication consists of an address to the Society of Friends, a short extract from which will bring our readers fully acquainted with the feelings and design of the worthy author.

"In contemplating," says he, "that desolating heresy, which, in the United States of America, has lately swept thousands after thousands of our small section of the Christian Church into the gulph of Hicksism and Deism—a heresy, in proportion to our numbers, probably unparalleled in extent in the history of the Church of Christ—it may be useful to bring before the view of our Society, in this country, some of the errors that have led to such fatal results. For although we trust there is little danger of our being carried into such blasphemy, . . . we cannot be too much aware of the errors which led to it, especially as these errors are a perversion of the truths of Christianity, and endanger the salvation of men.

"The great deception appears to have originated in the assumption, that we are authorized to expect to be taught the true knowledge of God, and of his salvation,—our duty to him, and to our fellow-men, immediately by the Spirit, independently of his revelation through the Scriptures,—an assumption which is unsupported by Scripture, contradicted by fact, and one which renders its votaries a prey to many fatal delusions. As a consequence of this assumption, the Hicksites denied the permanent authority of the Scriptures, even calling them a dead letter; and, whilst professing a high regard for the sacred writings, they gave many cautions against depending on them, under the pretext of a watchful care not to dishonour the Spirit. They considered certain impressions, made on their own minds, and on the minds of each other, to be the dictates of inspira-

tion; and not bringing these impressions to the test of Scripture, they were plainly liable to mistake the convictions of conscience, the illusions of the imagination, or even the suggestions of Satan, for the blessed influence of the Holy Spirit."

After this address we have extracts from a Declaration of the Yearly Meeting of Friends, held in Philadelphia, respecting those who had "lately separated from the Society." "In taking a view," says this Declaration, "of the situation of our Religious Society, . . . we believe it important to preserve a faithful narrative of the schism which has taken place among some under our name, and to trace the subtle workings of that spirit of unbelief and insubordination which has been the primary cause of it,—a spirit which has been privily brought in among us, under the specious appearance of a refined spirituality, but which has blinded the understandings of many, and led them, step by step, into an open denial of the fundamental doctrines of the Christian religion, as they were laid down by our blessed Redeemer and his Apostles in the Holy Scriptures." In proof of this, the Declaration proceeds: "Under the plausible pretext of exalting the 'light within,' as the primary rule of faith and practice, he [Elias Hicks] endeavoured to lessen the authority of the Holy Scriptures; and when he had greatly impaired the sentiments of reverence justly due to their divine testimony, he proceeded to speak of our blessed Saviour, as being merely an example or pattern to us, and denied that his death was an offering for the sins of mankind, except for the legal sins for the Jews."

This, we think, is a clear and succinct history of the defection

from the truth which has recently taken place amongst the Friends on the American Continent. The rest of the work now before us consists of extracts from sermons by Elias Hicks, under the following heads.

"Ser. I.—Remark 1. Attempt to supersede the Gospel.—Remark 2. Atonement and reconciliation.—Remark 3. On counting the blood of the covenant unholy.—Remark 4. Perverting the Scriptures—setting Scripture in its right place. Ser. II.—Remark 1. Jesus the only Saviour.—Remark 2. Preaching an appointed means.—Remark 3. Authority of Scripture.—Remark 4. Blood of Christ.—Remark 5. Evidence of miracles.—Remark 6. Christ did emphatically direct to himself.—Remark 7. Quietism unauthorized by Christ and his apostles. Ser. III.—Remark 1. On man in his natural state.—Remark 2. Way of reconciliation—works, grace, and faith.—Remark 3. Resurrection of the body.—Remark 4. State of the heathen.—Remark 5. Christ the Saviour of all who believe. Ser. IV.—Remark 1. Way to the knowledge of God.—Remark 2. Repentance, remission of sins, &c.—Remark 3. Mystery of godliness.—Remark 4. On human agency in the work of salvation.—Remark 5. How written on the heart.—Remark 6. Only begotten Son of God. Ser. V.—Remark 1. Worship.—Remark 2. On Quietism, as the means of redemption.—Remark 3. Prayer.—Remark 4. On the use of a form of prayer.—Remark 5. On the name of Jesus. True ministers preach the Gospel.—Remark 6. Order itself no sufficient bond. Ser. VI.—Remark 1. Creaturely exertions, stillness, waitings.—Remark 2. The authority of the apostles; spirit given to every rational creature.—Remark 3. Belief and unbelief.—Remark 4. Quietude sometimes delusive. Ser. VII.—Remark 1. Quietism, as it regards works.—Remark 2. Quietism, as it regards desire and thought. Ser. VIII.—Remark 1. Adam's transgression.—Remark 2. Can man preach the Gospel.—Remark 3. Christ paid the ransom.—Remark 4. The letter killeth.—Remark 5. We must believe on credible evidence. Ser. IX.—Remark 1. Disguised spiritual pride.—Remark 2. First principle.—Remark 3. Some tests for self-examination. Ser. X.—Remark 1. Emptying the mind.—Remark 2. Translation of the Bible.—Remark 3. Unscriptural views of divine influence.—Remark 4. The primitive disciples disparaged.—Remark 5. Papists and Mystics

* Philadelphia, printed 1828—Reprinted, Bristol, 1831.

decry the study of the Scripture. Ser. XI. —Remark 1. Christ the Redeemer.—Remark 2. Cannot man believe that which he cannot understand.—Remark 3. No salvation but by Christ."

Our readers will perceive, from this enumeration, that Mr. Crewdson has adopted a very ample list of topics. Under each of these heads, however, we meet with clear and explicit statements of truly evangelical sentiments, abundantly supported by numerous and appropriate quotations from the sacred writings. We are sorry that our limits do not allow us to quote largely, otherwise we should have been able to make several highly interesting selections. The divinity of Christ, and the atonement, in particular, are forcibly advocated. As the Friends have been distinguished by their peculiar views of divine influence, and as the writer of this book regards this peculiarity as that which led to the very extensive heresy which has proved so highly injurious to the Society of Friends on the other side of the Atlantic, we must insert at least one extract bearing on that point. It shall be taken from the section headed Sermon II. Extract 3.

"It is through this comforter that all our knowledge of God must come; and all that ever was among rational beings under heaven, came through this medium, and none other. But by our believing that we can help ourselves to heaven by the aid of the Scriptures, a mere written book, at the same time that we understand it so diversely, sets us to warring and quarrelling. Has not this been long enough the case for every rational being to be instructed and to see, that instead of its being a sufficient rule of faith and practice, it is the reverse; for while it is depended upon as such, it hinders from coming to the truth. The Scriptures never told us that they were a sufficient rule, but they recommend us to that from which themselves had their origin—the Spirit of Truth."—p. 37, in *Hicks's Sermons*.

On this passage Mr. Crewdson remarks as follow :

"THE SCRIPTURES A MERE WRITTEN BOOK! This is the common method of endeavouring to get rid of the authority of the Holy Scriptures. But what does it signify whether a message be conveyed to us by words written, or by words orally delivered? If we receive the ideas which God wills we should receive, this is surely what is designed. If, instead of receiving these ideas, we despise the method which God has been pleased to appoint for their communication to us, we must necessarily be left to the miseries of unbelief. Or, if we unhappily flatter ourselves that we have the knowledge of the will of God, independently of the written revelation by which it has pleased him to convey it, we lay ourselves open to the delusions of the devil, who, in the guise of an angel of light, may then readily prevail upon us to receive, as the truth of God, whatever suggestions most comport with the particular bent of our mind. It is indeed by the power of the Holy Spirit, that the heart is softened and opened to receive the truth, and also that the truth, when received, is applied with saving efficiency to the heart, and made to produce fruits of holiness. Let us, with fixed attention to the following passages, consider the divine testimony to the authority of the Word of God; which word, whether originally written or spoken, came down to us by the revelation of the Spirit through the Scriptures, constantly bearing in mind that it is through these divine records that we, at this day, have the true knowledge of God, of his holy law, and of the gospel of life and salvation through Jesus Christ."—p. 46.

Here follows a considerable list of Scripture passages, corroborative of these sentiments.

But we must part with our friend Mr. Crewdson, for the present, assuring our readers that he has thus started a discussion upon various important religious topics, which must be highly interesting to all the lovers of simple truth, in reference to the most momentous of all subjects—the way of salvation.

The other books whose titles stand at the head of this article, except the last, do not appear to have been published or put into circulation in direct opposition to Mr. Crewdson, much

less to vindicate the rank Socinianism, or worse, of Elias Hicks, for neither of their names is mentioned, but it is impossible to avoid the impression that they are intended to counteract the too evangelical strain of the Beacon and to turn the attention of the Friends rather to the sentiments of their predecessors, than to the simple and plain import of the sacred writings. In reference to the subject of the quotation from the Beacon, we will make one from each of the other works which now lie before us, promising, however, that it would not perhaps be quite fair to view them abstractedly from all by which they are preceded and followed. To say the least of them, even as they stand connected, they tend to mislead and obscure one of the most important doctrines of the Christian system—the influence of the Holy Spirit upon the human mind, generally by means of the written word.

"The light of Christ within, who is the light of the world, and so a light to you, that tells you the truth of your condition, leads all that take heed unto it, out of darkness into God's marvellous light. For light grows upon the obedient; it is sown for the righteous, and their way is a shining light, that shines forth more and more to the perfect day. Wherefore, O friends, turn in, turn in, I beseech you: where is the poison, there is the antidote. There you want Christ, and there you must find him, and blessed be God, there you may find him. Well! what does this blessed light do for you? Why, first, it sets all your sins in order before you; it detects the spirit of this world, in all its baits and allurements, and shows you how man came to fall from God, and the fallen state he is in. Secondly, It begets a sense of sin and sorrow, in such as believe in it, for this fearful lapse. You will then see him distinctly whom you have pierced, and all the blows and wounds you have given him by your disobedience, and how you have made him serve with your sins; and you will weep and mourn for it, and your sorrow will be godly sorrow. Thirdly, After this it will bring you to the holy watch, to take care that you do so no more, and that the

enemy surprise you not again. These thoughts, as well as words and works, will come to judgment, which is the way of holiness in which the redeemed of the Lord do walk. Here you will come to love God above all, and your neighbours as yourselves. Nothing hurts, nothing harms, nothing makes afraid in this holy mountain. Now you come to be Christ's indeed, for you are in his nature and spirit, and not your own. And when you are thus Christ's, then Christ is your's, and not before."—*Brief Acc.* pp. 80, 81.

"From these revelations of the Spirit of God to the Lamb, have proceeded the Scriptures of truth, which contain,

"1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them.

"2. A prophetic account of several things, whereof some are already past, and some yet to come.

"3. A full and ample account of the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences, which, by the moving of God's Spirit, were, at several times and upon sundry occasions, spoken and written unto some churches and their pastors. Nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the *principal* ground of all truth and knowledge, nor yet the adequate *primary* rule of faith and manners; yet, because they give a true and faithful testimony of the first foundation, they are and may be esteemed a *secondary* rule, subordinate to the Spirit, from which they have all their excellency and certainty."—*Extracts from Elisha Bates*, p. 22.

"Now, the Holy Spirit," says Mr. Crowdsen, to whom, contrary to our intention, we must advert once more, "*cannot, in any proper sense, be denominated a RULE. To speak of the Holy Spirit as a rule, involves the same incongruity as to speak of God as a rule. There can be no higher rule than that which is given by inspiration of God. 'All Scripture is given by inspiration of God. 2 Tim. iii. 16. Therefore, there can be no higher rule than the Holy Scriptures.'*—p. 9.

Dr. Hancock's volume, we regret to say, is characterised by much of the obscurity and confusion of the mystic writers. It is surprising that such a man should think and write after such a fashion.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Narrative of the Visit made by the Deputies to the American Churches from the Congregational Union of England and Wales. By Andrew Reed, D.D. and James Matheson, D.D. 2 vols. octavo. Jackson and Walford.

On the eve of going to press we are happy to inform our readers that this important and long-expected work has just reached our editorial table. We have eagerly cut open the volumes, and by a hasty glance at the contents of the successive letters, and by reading a page or two here and there, we are convinced that they will be received with no ordinary interest by the religious public of this country, amongst whom we suspect they will diffuse a more agreeable and faithful view of the state of society and of religion in the United States of America than has generally been entertained. We shall take an early opportunity of reviewing these volumes at length, as the importance of the subject demands.

Ireland: the Source of her Troubles; the Policy required. By Lenox. Simpkin and Marshall.

THIS is a very well written and sensible pamphlet; and which, at the present moment, cannot fail to be acceptable to all those readers who feel an interest in that most unhappy of European countries, Ireland. The worthy author, after detailing the many grievances which so long kept that fine country in the dust, and from the effects of which it has not yet had time to recover, goes on to propose the policy which he conceives is the only one that will ever radically cure the ills of Ireland; namely, (do not startle at the proposition, gentle reader) the dissolution of the Protestant Establishment.

"There remain, then, only three possible ways of preventing the dreaded ascendancy. First, By depressing the growing party by legal enactments. Secondly, By so reforming the Establishment as to make it more efficient, and thus taking from Catholics a ground of prejudice against Protestantism, and

from Protestants the disadvantages with which their present hostile position surrounds them.

"The first is manifestly absurd to think of. The second is inexpedient, if it were possible, because, as we have before shown, a Protestant establishment in Ireland at all is unjust; but if it were otherwise, such a reform of it as would make it more efficient is impracticable, since do what you will in the way of reformation, it would leave all causes for discontent untouched, and all existing barriers to the reception of truth unremoved. Reduction might do something, but reduction is not reformation. The third is the only thing at once, just, expedient, and promising."—p. 26.

We can assure our readers that they will not peruse this pamphlet without instruction; and at a time when every thing relating to Ireland is of so much importance, we hope it will obtain an extensive circulation.

A Summary View and Explanation of the Writings of the Prophets; consisting of 1. Preliminary Observations and General Rules for understanding the Prophetic Style. 2. A particular Account of each Book and Chapter, as they lie in Order. By John Smith, D.D. Minister of the Gospel at Cambleton. A new edition, revised by the Rev. Peter Hall, M.A., Rector of Milston, Wilts, and Curate of St. Luke's, Chelsea. London: Leslie, Great Queen Street. 1835. pp. 236. 12mo.

AN excellent reprint of a most convenient and useful book, which was first published in 1787, and went through new editions in 1804 and 1812, but which is not yet circulated or known to the extent it deserves. It is, indeed, a work which no minister or student of theology should be without; and considering the lowness of its price, those are quite inexcusable who do not possess themselves of a copy. The reader will here find the general style of each particular prophet characterised; the beauty and sublimity of particular passages remarked; the change of persons or speakers, the transition from one part of the subject to another, and the

connection and scope of the whole pointed out; improvements on the translation where they seem to be of most consequence taken notice of, with illustrations of the customs, manners, and circumstances to which the sacred writers occasionally allude, and the application of their prophecies to those events to which they are supposed to refer. The author has availed himself of the most approved commentaries, and paid particular attention to the results of the critical labours of Lowth, Blayney, Newcome, and Kennicott. We are greatly indebted to Mr. Hall for bringing out the present neat and accurate edition.

Perfection and Uprightness contemplated, a Discourse occasioned by the Decease of William Maynard, Esq. preached at the Meeting House, Union Street, Southwark, Nov. 23, 1834. By John Arundel; together with the Address delivered at the Interment. London: Westley and Davis. 1834. pp. 48.

THE truth of the inspired declaration, "The righteous shall be had in everlasting remembrance," has been strikingly exemplified in every age of the Church, when, as in the instance exhibited in this Discourse, the principles of sound doctrine and Christian integrity and uprightness have been acted out in a long protracted life, and an unsullied profession amid the avocations and relations of Society, the influence which the individual exerts on those with whom he has been connected, and who have been brought within his sphere, produces a re-action of the most delightful and important description. While the mouth of the scoffer is stopped, and iniquity, ashamed, hides his face, the sympathies of heavenly fellowship and fervent Christian affection are called into powerful operation. The living epistle of Christ is endeared to all who possess the faculty of spiritual discernment. The example of the holy man of God excites, encourages, emboldens, attracts, and challenges to imitation; and when he is taken to his reward, his works follow him; he is embalmed in the memory of the pious; and many a wish is expressed that others of the same spirit, and the same

holy, consistent, and influential life may be raised up as ornaments to the truth, and lights in the midst of a dark and benighted world.

Such a holy, devoted, and consistent character was William Maynard, Esq. who, for the space of eight and forty years, adorned the Christian profession as a member of the church in Union Street, Southwark. He was one of those who are dissenters on principle. On his mind the sophistries and evasions of those who have corrupted the institutions of the New Testament had no effect. With him the authority of the Lord and his inspired Apostles was paramount; nor would he, for a moment, listen to any doctrines or commandments that came into competition with their decisions. The ordinances of the divine kingdom, in their unadorned simplicity, were quite in accordance with his spiritual taste; and the house of his God was the scene of his highest enjoyment. "He honoured the Lord with his substance; he devised liberal things; he gave with simplicity, he showed mercy with cheerfulness." Unlike many professors, he was regular in his week-day attendance on the preaching of the word and in prayer-meetings.

To improve the departure of this eminent follower of Christ was the object of the present Discourse; and we venture to say, that the reader must be labouring under feelings of no enviable character who can peruse it without partaking of the unction which pervades it, and being stirred up to follow those who, through faith and patience, are now inheriting the promises. We cordially recommend it, on account of its own intrinsic worth, as well as on account of the excellent example which it holds up to the view of the church.

Bread of the First Fruits; or, Short Meditations on select Passages of Scripture; for every Day in the Year. With a Preface, by the Author of "The Week." 18mo. pp. 366. Seeley and Son. London. 1835.

THESE meditations were presented by an affectionate husband to his beloved wife in daily succession. The Preface thus opens:

"In casting forth this little volume in the service of devotion, there is no need of a recommendatory preface; its object and its contents will speak sufficiently in its favour to all those who value every portion of God's word, and estimate the benefit of that grace which, in the building of the lively stones into a holy temple, permits that cementing 'which every joint supplieth,' out of the fulness of him who filleth all in all; for thus must we regard those mutual helps which the fountain of mercy enable his servants to minister each to each of their various spiritual gifts from the one and self-same spirit."

From the Meditations we select the following as a specimen:

"January 6. — *He knew what was in man!*"—John ii. 25

"It is a matter of great consolation to us in all our exercises, that the Lord knoweth exactly whereof we are made. He can 'be touched with a feeling of our infirmities, having been tempted in all points like as we (are) yet without sin.' But not only so: he knoweth all the motions of our hearts; he knoweth that we have in us an evil heart of unbelief in departing from the living God, and therefore he hath made provision for us in the covenant of grace, that we should not turn away from him. Yea, he hath promised to put his fear in our hearts, and to keep it there; and, however deceitful they may be, yet he knoweth all things, and knoweth their deceitfulness. 'He knoweth what is in man;' and notwithstanding all this, he hath undertaken for us to bring us safe to glory, and to keep us by his mighty power, through faith, to salvation. Neither does he know only what is in our hearts, but also what is in the hearts of others towards us; he knoweth all their designs, however secret, and is able to frustrate them in our behalf. In short, he knows exactly our situation and circumstances, both outward and inward. He sees us at all times, and he can look into our hearts, and read our distresses; and what is more, he can remedy them."

We have no doubt whatever of the piety and good intention of the Editor and Author of this volume; but we must enter our protest against the publication of every pious thought that is committed to paper, especially when minds not over strong, nor sufficiently informed as to the import of scripture doctrine and phraseology, task them-

selves to the production of a certain number of lines, illustrative, as they suppose, of some passage of Scripture, every day. We would remind the pious and amiable author and receiver of these Meditations, that the "sincere milk of the word," the pure, unadulterated words of divine revelation should be kept, especially by every one who knows their value, from every admixture which may either diminish their strength, pervert their meaning, or be substituted in their place. Without the highest attainments in scriptural knowledge and religious experience, no one can be qualified to write short meditations on select passages of Scripture. We are not quite satisfied with Girdlestone's,* Jay's are admirable, but Turner's are, at present, in our esteem, unequalled. In these the genuine sense of divine truth is preserved; there is no weak sentimentalism; no sickly spirituality; the spirit of the Scripture, which is the subject of comment, is not lost, but exhibited and illustrated, in the observations which follow it, and thus the word of God appears, as it undoubtedly ought, infinitely more important than the means employed to render it impressive.

The Works of William Cowper, his Life and Letters. By W. Hayley, Esq. Now first completed by the Introduction of Cowper's Private Correspondence. Edited by Rev. T. S. Grimshaw, M.A. Vols. I. and II. Saunders and Olley.

If any thing were wanting to illustrate the esteem in which the character and writings of Cowper are held by the British public, it is supplied in the fact, that at the present moment, two beautiful but rival editions of his works are simultaneously put forth by enterprising publishers, the one under the editorial superintendence of Dr. Sonthey, and the other under the care of Mr. Grimshaw. It is possible that many of our readers intend to purchase

* Perhaps the classification is hardly correct. Girdlestone's is between a comment and meditations; and the passages chosen are long.

one of those series as they issue from the press, but are perplexed to know which edition to choose. With all the respect we entertain for the high literary and poetic talents of Dr. Southey, we must confess, that we prefer Mr. Grimshaw as the editor of the writings of the truly evangelical bard of Olney, and conceive that his literary character, religious feelings, and family connections, peculiarly qualify him for the interesting task he has undertaken. Besides which, this fact must not be overlooked, that poor Cowper has already suffered by the notorious want of all religious sympathy with him in the mind of his former biographer. Hence the suppression of those letters which are essential to a correct judgment of his religious character—letters, be it remembered, which cannot be published in Dr. Southey's edition. Nothing need surpass the neatness and beauty of the volumes before us. The frontispieces and vignette title pages are in the best style of art, and the typography and cloth binding are in excellent taste.

clearness. When completed, it will form a convenient and economical biblical apparatus, which will include the most important opinions of the most distinguished expositors, concentrated into a very small space, and deserving the patronage of those who want to obtain important ideas in a few words.

The Life of the Rev. Jean Frederick Nardin, Pastor of the Church at Blamont. Translated by the Rev. Robert Blessley. 18mo. pp 63. London: T. Ward and Co. 1835.

THIS biographical sketch is recommended by a man like minded with Nardin: nor need we add a single word to what the Rev. T. Lewis, of Union Chapel, Islington, has said in its praise, in the recommendation which precedes the preface

LITERARY INTELLIGENCE.

WORKS AT PRESS OR IN PROGRESS.

In 32mo. A Memoir of J. Howard Hinton, who died at Reading, Jan. 10, 1835, aged thirteen years and seven months. By his Father.

A new edition of "Allbot's Elements of Useful Knowledge," greatly improved and enlarged.

"Ireland's Misery and Remedy," a Discourse delivered at the Monthly Association of Congregational Ministers and Churches, in New Court Chapel, Carey Street, Lincoln's Inn, on Thursday, April 9, 1835. By John Hoppus, M.A. Professor of the Philosophy of Mind and Logic in the University of London.

The New Translation of the Bible from the Hebrew Text only. Just published, the 5th, 6th, and 7th parts. By J. Bellamy, Author of the History of all Religions, and Biblical Criticisms in the Classical, Biblical, and Oriental Journal.

The Vitality of unendowed Christianity, in answer to Dr. Chalmers on Ecclesiastical Establishments.

The History of Protestant Nonconformity, in England, from the Reformation, under Henry VIII to the Accession of the House of Hanover. In 3 vols. 8vo. By Thomas Price. The work will be founded on an extensive and careful investigation of original authorities, and will be designed to exhibit the progress of opinion as well as the course of events.

The Condensed Commentary and Family Exposition of the Holy Bible: containing the Text according to the received translation; with Notes, embodying the most valuable Criticisms of Ainsworth, Patrick, Louth, Whitby, Poole, Henry, Gill, Scott, Clarke, Doddridge, Guyse, Macknight, Campbell, &c. &c. &c. and other Criticisms gleaned from Leigh, Parkhurst, Horne, Bloomfield, Townsend, Calmet, Harmer, S. Burder, and other biblical labourers; the whole forming a portable volume of great elegance and utility, with many original Notes and Reflections for family use, never before published. The most approved Readings and Marginal References will also be given, and an Introduction to the Bible, Chronology, Indexes, &c. so as to render the work as complete as possible. Imperial 8vo. and royal 4to. Ward and Co. Parts I. and II.

We are glad to announce the first and second Parts of this work, which are obviously executed with great editorial labour and typographical taste and

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

We trust the Delegates and Members of this Body will remember, that the introductory service to the Annual Assembly will be held at the *New Weigh House Chapel*, Fish Street Hill, on Monday evening, May 11th, at half-past six o'clock, when the Rev. Dr. SPRING, of New York, one of the Deputies from the churches in America, will preach, *D. V.*

The Annual Assembly will hold its first sitting at the Congregational Library, Blomfield Street, Finsbury, on Tuesday morning, when the Rev. T. P. BULL, of Newport, will take the chair at nine o'clock. The early attendance of the members is earnestly requested.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF SCOTLAND.

On Thursday evening, April 9th, the *twenty-third* annual meeting of this most important Association was held in the Rev. Dr. Wardlaw's Chapel, George Street, Glasgow. Andrew Muir, Esq., of Greenock, presided, and Dr. Pattison, of Edinburgh, opened the service with prayer.

The Rev. Mr. Watson of Musselburgh, the Secretary, read extracts from the report, which detailed the state and prospects of the Home Missions connected with the Scottish Congregational Churches. The various resolutions were proposed by the Rev. Messrs. Greville Ewing, Glasgow; Jack, North Shields; Nicholson, Shetland Isles; Mackey, Arran; Matheson, Durham; Kennedy, Inverness; and Alexander, Edinburgh. Dr. Wardlaw introduced to the meeting Dr. Morrison of Chelsea, as the Delegate from the Congregational Union of England and Wales, and the Rev. J. Carlile, of Belfast as the representative of the same body in Ireland, who successively addressed the meeting. After Dr. Russel, of Dundee, and Mr. William Wardlaw had proposed the

last resolution, Dr. Wardlaw suggested that the Chairman, in the name of the Congregational Union of Scotland, should give the right hand of fellowship to the respective Deputations from England and Ireland, which was accordingly done in a manner that deeply impressed a very large and deeply interested auditory.

PLAN FOR LIQUIDATING DEBTS ON INDEPENDENT CHAPELS IN ENGLAND.

To the Ministers and Delegates of the Congregational Union.

Christian Brethren, — We trust that the subject of this communication will engage your serious attention; and as it is one that deeply concerns us all, we do not deem it necessary to apologize for bringing it before you. The fact that many of our places of worship are oppressed with heavy debts, has long been well known, and deeply deplored. Various plans have been formed, and various exertions employed to meet the exigency of the case; but still the evil continues to a lamentable degree. We conceive, however, that the case is not hopeless or irremediable. Our brethren in the Principality have lately set us a noble example of union and liberality, in raising a very considerable sum to relieve themselves from their difficulties; and we trust, that the grand object which their warm hearts are contemplating and desiring will be most fully realized. And why may not the Independent Churches in England "go and do likewise?"

We beg to submit the following proposals to your consideration, and invite communications on the subject

1. That some gentleman in London be requested to undertake to prepare a printed Schedule, a copy of which to be transmitted to the respective Secretaries of our County Associations, or to some influential minister or layman in each county, containing such questions as the following—

What chapels in your county or district are in debt, arising from building or enlargement?

What is the amount of each debt?

What local means are possessed of liquidating these debts, arising from endowments or other sources?

Is the chapel requiring aid, regularly invested in trust?

N. B. You are requested to return this Schedule, duly filled up, within weeks from the date hereof.

2. That when the Schedules are returned to the agent in London, the information they contain relative to the total amount of debt, be published, either in the *Congregational Magazine*, or the *Patriot*, or in any other desirable form; and that a Committee and Treasurer be appointed to adopt measures for raising a fund for the purpose of liquidating these debts.

We further beg to submit,

3. That in each county two gentlemen, a minister and a layman, be appointed to visit all the towns and villages within the county to make collections and solicit annual subscriptions towards this object.

To encourage the above attempt, we have the pleasure to add, that two friends to the object, to whom it has been privately named, have kindly offered to subscribe the sum of £100 per annum each, for three, four, or five years, if the subject should be generally taken up, and warmly supported. Several other subscriptions of £10 and £5 per annum we know have been offered, on the same conditions. We have not the least doubt that there is quite sufficient wealth and liberality among the Congregational churches in England to effect an object so desirable as *the entire liquidation of all our chapel debts, in the course of four or five years.*

In the hope that at the approaching meetings of the Congregational Union, among other subjects of deep interest which will be discussed, the above will receive some attention, we remain,

Dear Brethren,

Yours in the bonds of the Gospel,

WM. SALT, Erdington, near Birmingham.

JOHN SIDBEE, Coventry.

Coventry, April 22, 1835.

MONMOUTHSHIRE INDEPENDENT ASSOCIATION.

The half-yearly Meeting of the Monmouthshire English Independent Association was held at Abergavenny, on the 22d of April. Mr. Gillman, of Newport, preached on Rev. vii. 13; Mr. Byron, of Newport, on the Person and Offices of Christ; Mr. Loader, Monmouth, on Habakkuk, ii. 14.

Letter to the Congregational Union adopted. Opening of Brecon Chapel reported. Formation of an academy for the education of ministers suggested and considered. Sunday School statistics received. General state of the churches encouraging.

THE BLACKBURN INDEPENDENT ACADEMY.

We have been favoured with the last report of this important Institution, which is much too long to insert in our crowded columns. The Report exhibits the state of the Institution as highly encouraging; for while the examining Committee express their satisfaction in the classical, literary, and theological progress of the students, the churches will rejoice to know, that they are devoting their leisure time to works of Christian usefulness. The following extract will illustrate this.

"Whilst the engagements of the young men at this Institution are chiefly preparatory and prospective, a considerable portion of their exercises is directed also to immediate usefulness. Besides the supplying of neighbouring chapels on the Lord's day, to which the seniors are frequently called, five stations under the County Union are regularly provided with preaching from the Academy. These stations are mostly in destitute parts of the neighbourhood; the congregations which assemble vary as to number from 50 to 200; and in connexion with all of them flourishing Sunday Schools are taught. A system of house-preaching on week-day evenings is also prosecuted, voluntarily and gratuitously by the students. In five or six different parts of the town and vicinity, in which ignorance and vice abound, they every week deliver plain discourses to au-

diences of from 30 to 60 persons of the poorer classes. It is believed that while these engagements facilitate the formation of habits of public speaking, they are also the means of important benefit to many poor persons, who, either from poverty or disinclination, neglect attendance upon the regular ministry of the word. By a plan of alternation, the students are able to supply these stations with less interruption than might be supposed to their regular studies. They are also not unfrequently called to visit the sick, the poor, the infirm, and the dying."

The Midsummer Meeting will be held in Blackburn, at the Academy House, on Wednesday and Thursday, the 17th and 18th days of June. On the evening of the former day, the Rev. R. Slade, of Preston, is to address the Students in Chapel Street Chapel.

CHAPELS OPENED, &c.

The Independent Chapel, Hounslow, Middlesex, affording no accommodation for the poor, and the state of the foundation and walls not allowing of enlargement, has been taken down, and the foundation stone of a new chapel was laid on Thursday, April 9th, 1835, by J. H. Mann, Esq. when an excellent address was given by the Rev. Professor Vaughan, who states that "the success with which the labours of Mr. Atkinson have been favoured, greatly surpasses the most sanguine anticipations of the ministers who have long known the character of Hounslow, and affords, together with the long neglected state of the locality, a strong claim on the generous sympathy of every friend of the Redeemer's cause."

The congregation have exerted themselves to pay off the old debt and to raise one-third of the sum required for re-building, and must appeal to the friends of true religion for their assistance.

The Independent Congregation at Ellesmere, Salop, have very considerably enlarged and improved their chapel. They have also, without Government help, erected two spacious rooms for Sabbath and Day Schools,

with two smaller ones for Bible classes, &c. It is worthy of remark that this movement was rendered necessary by the vigorous working of the Sabbath School system for the last three or four years, and that the whole of the money was raised before the work was completed.

To commemorate this happy event, two Sermons were preached in the chapel, on Sunday, Jan. 25th, by Rev. John Roaf, of Wolverhampton, and on the following evening a thanksgiving meeting was held in the lower room.

The Rev. William Warden, A. M. of the University of Glasgow, has accepted a unanimous invitation to take the pastoral oversight of the Independent Church, Bushey, Herts.

The friends of Bushey, having for some time contemplated enlarging their place of worship, have at length resolved on making a strenuous effort to accomplish this object; and, as the expense will be considerable, it is earnestly hoped that the assistance of the Christian public will be kindly afforded.

ORDINATION.

On Thursday, February 5, the Rev. W. Lindsay Alexander, M. A. late Classical Tutor of Blackburn Academy, was ordained to the pastoral office as colleague to the Rev. J. Cleghorn, and successor to the Rev. J. Aikman, over the church assembling in North College Street Chapel, Edinburgh. The introductory discourse was delivered by the Rev. H. Wilkes, of Albany Street Chapel; the charge by Dr. Wardlaw, of Glasgow; and the sermon to the people by the Rev. J. Watson, of Musselburgh. Mr. Clayton offered up the ordination prayer, and the other parts of the service were conducted by Dr. Paterson and the Rev. W. Innes (Baptist); A. W. Knowles, of Linlithgow, and G. D. Culling, of Leith. The attendance was large, and the services of the day peculiarly impressive. This church is one of the oldest in connexion with the Congregational body in Scotland. May a blessing from on high accompany the union thus formed between it and its young pastor.

MISCELLANEOUS INTELLIGENCE.

CELEBRATION OF M. LUTHER'S GERMAN TRANSLATION OF THE BIBLE.

Our readers know, that the third secular jubilee of the translation of the Bible by Luther, into the German language, was celebrated at Berlin the 8th of October of this year. We have before us the discourse delivered under these memorable circumstances by M. F. A. Pischow. The orator first speaks of the necessity of a German translation at the period of the Reformation, then of the excellence of the version of Luther, and, lastly, of the abundant blessing which has accompanied it. Before Luther put his hand to the work, there existed, in the German language, only poor and imperfect translations made from the Vulgate, and scarcely known except to a small number of priests and learned men. The reformer of Wittenberg felt, that to bring back Germany to the Gospel, and to rest this work upon solid foundations, it was necessary to give to the people a Bible more perspicuous, more accurate, more spirited, in a word, more in accordance with the original, and he undertook a new translation. He laboured at it for twelve years with an indefatigable zeal, and in the spirit of humble prayer, he drew around him all the assistance and advice that he could command. In one of his letters he relates, that he had employed four days with his friends, Melancthon and Ansgallus, only in translating three lines of the Book of Job. In the Royal Library of Berlin, the manuscript of a portion of Luther's translation is preserved, and it may there be seen, by his numerous corrections in red ink, with what care he corrected and re-corrected his work. He did not cease to retouch it during the remainder of his life, and he succeeded in raising a monument that ages have respected. His version obtained astonishing success. The Germans then began to know the Bible in all its majestic simplicity. The Catholics themselves took possession of it, and caused it to be re-printed, leaving out the name of the translator. "It is sufficient for me," said Luther, on learning this fact, "and I am happy that my translation should be adopted by my enemies; and why should I regret that my enemies read the books of Luther without the name of Luther."

This translation is the only one which

to this day is in general use among the Protestant people of Germany.—*Archives du Christianisme, Janvier 10.*

ANTI-SLAVERY DEPUTATION FROM THE UNITED STATES TO EUROPE.

We have great pleasure in informing our readers that the Rev. Dr. Cox, Professor of Theology at Auburn Seminary in the state of New York, has been deputed by the Executive Committee of the American Anti-Slavery Society to visit Europe, in conjunction with the Rev. Joshua Leavitt, the gifted editor of the New York Evangelist, for the purpose of effecting a union of the Abolitionists of the two continents in efforts to extinguish Slavery, and the Slave Trade throughout the world.

Dr. Cox is already well known to the Christian public of this country, by his previous visit. His distinguished companion enjoys a high reputation among Christians of all denominations in the United States. The paper he so ably conducts, stands among the first religious journals of his country.

These gentlemen are expected in London the beginning of this month; and we are informed, that as soon after their arrival as possible, the Committee of the "British and Foreign Society for the universal abolition of Slavery and the Slave Trade," will convene a public meeting to receive them, of which due notice will be given.

To the Christian philanthropist it will appear the greatest satisfaction to learn, that the glorious cause of emancipation is rapidly advancing to its consummation in the United States, "*The people are rousing; the pulpits are opening; the cities are shaking; the press is speaking; the congress is acting; and soon the topic of Slavery will be the text of the clergyman, the theme of the patriot, and the subject of prayer and exertion of the philanthropist and the Christian.*"

Thus writes from America a distinguished individual, whose labours have been eminently blessed in this field of Christian benevolence.

May the Lord hasten the time when every yoke shall be broken, and the oppressed in every land shall go free!

A NEW TRANSLATION OF THE FRENCH BIBLE.

A new translation of the French Bible is announced by an association of evan-

gelical ministers of the Cantons of Vaud, of Geneva, and of Neuchâtel. It is hoped that the New Testament will be ready for the Jubilee of the Reformation, which is to be celebrated this year at Geneva. This festival could not be more appropriately solemnized than by presenting to the churches a better version of the sacred books than that which we now possess. May God give us this version! and may the light and benediction of his Holy Spirit rest upon those faithful servants whom he has called to undertake this excellent and difficult work.—*Archives du Christianisme*, 28th February, 1835.

PROPOSALS FOR A PRIZE ESSAY UPON THE SIN OF COVETOUSNESS.

It is the opinion of many of the wisest and best of men, that the besetting sin of professors of the Gospel is *the love of money*, and yet there is no practical subject on which so little has been written. The late Andrew Fuller says, "it will in all probability prove the eternal overthrow of more characters among professing people, than any other sin, because it is almost the only crime which can be indulged, and a profession of religion at the same time supported."—*One hundred guineas*, besides the profits of its publication, will be presented to the author of the best essay on this subject. Preference will be given to the most spiritual, poignant, and affectionate appeal to the judgment and consciences of those who professedly recognize the authority of revelation, on avaricious hoarding and unchristian-like expenditure, to gratify the lust of the eye and pride of life, whilst they avow their obligations to redeeming mercy, and profess that themselves and all they have is not their own,

but belongs, and must be accounted for, to him, who has said, "Occupy till I come," then "give an account of thy stewardship, for thou mayest be no longer steward." The work wanted is one that will bear upon selfishness as it leads to live for ourselves, and not for God and our fellow-men. It is requested that reference may be made to the different estimates of man who blesseth, and of God who abhorreth the covetous, Psalm x. 3, and to the tremendous consequences of this sin which is associated with the vilest of crimes, which exclude from the kingdom of heaven, Eph. v. 5. The manuscript is to be sent to Dr. Conquest, 13, Finsbury Square, on or before the first of November, 1835, with a sealed letter, containing the address of the writer. The Hon. and Rev. Baptist Noel and the Rev. Dr. Pye Smith have kindly engaged to be the arbitrators, and the award will be adjudged on the first of May, 1836.

NOTICES.

The Annual Meeting of "The Protestant Society for the Protection of Religious Liberty," will be held at the City of London Tavern, on Saturday, May 16th, at eleven o'clock precisely, when a distinguished Peer will preside.

The Anniversary of Chigwell Row Chapel will be held on Thursday, May 28th, 1835, when two sermons will be preached. Service to commence in the morning at eleven o'clock, and in the afternoon at three o'clock.

The next Anniversary Meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, May 27th, when the Rev. J. J. Davies, of Tottenham, is expected to preach in the morning, and the Rev. G. B. Phillips, of Harrold, in the evening.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from Dr. Redford—Professor Hoppus—Messrs. T. Atkinson J. Hillyard—J. G. Galloway, M.A.—A. Creak—John Sibree—S. Hillyard—R. H. Shepherd—B. Byron.

Also from Mr. Wilks, M.P.—William Youngman—Josiah Conder—J. C. Conquest, M.D.—J. Scoble.

We have never met with the discourse to which Mr. Shepherd refers. It is, however, very likely to be found amongst a collection of Tracts deposited in the Congregational Library.

We thank Mr. Youngman for his letter, but as The United Committee have already adopted the course he suggests, we do not think it necessary to insert the communication.